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THE ARMENIAN RITUAL

PART I.

THE
ARMENIAN LITURGY

TRANSLATED
INTO ENGLISH

VENICE

PRINTED IN THE ARMENIAN MONASTERY OF St. LAZARO

1873

THE

ARMENIAN LITURGY

Armenian church. Liturgy and ritual

THE ARMENIAN RITUAL
PART I.

THE
ARMENIAN LITURGY

TRANSLATED INTO ENGLISH

BY

F. JAMES D^r. ISSAVERDENZ

SECOND EDITION

VENICE

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OF THE ANTIQUITY

AND OF THE PRECIOUS CHARACTERISTICS

OF THE

ARMENIAN LITURGY

The Armenian Liturgy may be ranged among the most ancient and the most beautiful of all the Liturgies of the Oriental Churches.

Father Lebrun, a celebrated Benedictine, has proved its venerable antiquity, and he says that it was written towards the end of the fourth, or the beginning of the fifth century. But when we derive from original sources a more precise knowledge of this antiquity, we find that the rites of the Armenian Mass, formed on the model of the liturgies of S^t. Basil and of S^t. Athanasius, already existed at the commencement of the fourth century, in the time of S^t. Gregory the Illuminator, the apostle of Armenia, or, at least, in the time of S^t. Nerses the Great, who lived before S^t. Chrysostom. Later, that

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(Annex A)

is to say, at the beginning of the fifth century, the Armenian Liturgy was better arranged, and augmented by many things borrowed from the Liturgy of S^t. Chrysostom, which proves the perfect accordance of these two liturgies, especially as regards the first part of the Mass, called the Mass of the Catechumens.

The authors of this reform were the same Armenian doctors who, about this time, translated the Holy Scriptures into the Armenian language, with that elegance of style which is also so apparent in the Liturgy; for this century was the classic epoch of Armenian literature.

Such, then, are the two principal characteristics of the Armenian Liturgy: venerable antiquity in all its rites, ceremonies and prayers, and a beauty of language quite classic, worthy of the purity of the Golden Age in which it was written.

The Armenians have always preserved, in all its integrity, the majestic elegance of the rites and ceremonies of the ancient Church, without changing the usages of the first ages of Christianity.

Foreigners of all nations who assist at the High Mass of the Armenian rite, testify their admiration of it, and the impression made on their minds by the mysterious ceremonies, and by the simple majesty of the oriental ritual. Besides the elegance of style in which this liturgy is written, all the prayers, from that beginning: « Lord God of Hosts » to the

Communion, show an elevation of ideas quite original, and great sublimity of sentiment. The hymns very nearly approach to the poetry of the Bible, and the prayers of the celebrant and of all the clergy, participate in the grandeur of the mysteries of the Sacrifice.

To confirm the authority of what we advance, we appeal to the testimony of the same French liturgist already cited, in the 10th dissertation of his work ⁽¹⁾.

(1) The Armenian translation of the Bible has been cited with admiration by the most celebrated commentators, and particularly by the learned Hottinger, Galia, Piques a Doctor of the Sorbonne, Lacroze, etc. The celebrated Benedictine liturgist said, that the Armenian translation might be made use of to correcte the faults which have crept into the original greek, of the version of the Septuagint.

GENERAL VIEW
OF THE RELIGIOUS CEREMONIES
OF THE ARMENIAN CHURCH
DURING
HIGH MASS

Before we examine, in detail, the ceremonies practised by the Armenians during High Mass, we think it well to give a true idea of the musical instruments which they use, of the oriental songs and hymns, of the vestments of the clergy, etc.

The form of the Armenian Churches, nearly approaches that of the Greek. There is but one altar in the midst of the choir, to which they ascend by steps.

This altar is sometimes hidden during the Mass by two curtains: a large one, drawn all across the choir, separating the Sanctuary, the Celebrant, and the Deacons from the rest of the clergy and the people: and a small one which surrounds the altar,

and separates the Celebrant from the Deacons who assist him in the ceremony. Each curtain opens on two sides as will be presently seen during the celebration of the ritual.

The Cross, the silver candlesticks, and the images of the Saints form the decoration of the altar. The Chalice, the Cross and the Gospel during the Mass, are always covered with a light veil embroidered in gold; they are objects of the highest respect, and can only be touched with this veil. At the right side of the altar is a smaller one, in the form of a niche, where are placed the offerings of bread and wine destined to be consecrated, and which have been presented by one of the principal people: they remain there till the Deacons come to carry them to the great altar.

The episcopal throne, covered with an embroidered canopy, is also on this side.

The rest of the Church is divided into two parts, one for the men, the other for the women.

The Armenian songs are composed in a musical style conformable to the genius and taste of the Orientals, which is perhaps more natural, but which does not, in general, please European ears: these chants are mostly accompanied by metallic instruments called *Keshotz*, *Zinzgha*, etc.: the first is the instrument called in latin *Flabellum*, used also in the Greek Church: it is a Cherubim with many wings loaded with small bells, and is fastened to the end

of a long stick which they agitate at different parts of the Mass, in the same way as the latin bells, of which they hold the place. The second instrument is composed of two plates of bronze, like the cymbals in military bands, which struck one against the other, give an inspiriting sound: there are other harmonious and wind instruments, but the organ is not used.

The form of the sacerdotal vestments is very majestic. The clergy and under-deacon, wear albs, of stuff more or less precious, which fall to the heels. These albs have the cross embroidered on the back and on the chest, as well as on the shoulders. The Deacons, besides their alb, which is generally richer, wear also the long stole, embroidered with crosses, which they put on obliquely, making it pass from the left shoulder under the right arm. If the Celebrant is a Bishop, the two first Deacons also wear the sacerdotal bonnet on the head.

All colours, excepting black, are used in the religious ceremonies, and there is no distinction of colours for the festivals. The number of Deacons is not fixed: there are generally six, but there may be more or less, according to the festival and the rank of the Celebrant. The Deacons, after having put on their robes, assist the Celebrant to put on his.

The sacerdotal bonnet is round, and richly embroidered with gold, and pearls; at the top there is a figure of the world, made of enamel, of gold, or of

diamonds, and surmounted by a small cross. The Bishops wear the latin mitre. The alb of the Celebrant is generally of linen or of different stuffs, the sleeves are of the same stuff as the cope. The stole, embroidered with crosses, is put round the neck and falls down before, to the feet: this stole, as well as the alb, is fastened by the golden buckle of the belt. The Bishops also wear, on the right side, an ornament attached to the belt, something in the shape of a shield called *Gonkèr*. After these vestments, the Celebrant puts on the *super-humeral*, a large collar of precious stuff which rests on the shoulders; then he takes the long and flowing cope which envelopes his whole person and which is not closed before, like that of the Greeks. The Priest, whilst putting on these different objects, recites prayers adapted to the mystical signification of each ornament.

The Bishops also wear the long mantle or *palium*, which hangs down before and behind, passing across the shoulders. The crosier of the Bishops is like that of the Latins. The Doctors or *Vartabieds* have a particular sort of crosier formed of two serpents intertwined, at the end of a long stick, the serpent being the emblem of prudence, a virtue indispensable to those who preach the word of God. These emblematic signs, as well as the Cross and the emblem of the diocese ⁽¹⁾, precede the Celebrant

(1) Every Archbishop has a particular Emblem of his diocese, and the doctoral crosier. These prelates are always preceded by four distinc-

when he goes to the altar, and when he descends to incense the people. The young clerks who carry them, together with those who carry the mantle and the mitre, are ranged on the steps of the altar during the Mass.

When the Celebrant, accompanied by the inferior ministers, ascend the steps of the altar after the *Intröit*, they for the first time, close the great curtain, to prepare for the offerings: when it is again opened, you see the Celebrant holding the censor, to incense the altar: if the Celebrant is a Bishop, they close the great curtain a second time, to take away his episcopal distinctions, so that, at the reopening of the curtain, he appears as a simple priest.

After the benediction which the Celebrant gives the people with the Holy Sacrament, they draw the little curtain to leave the Celebrant alone at the moment of his communion, after which the curtain is withdrawn and the Priest shows himself, turned towards the people, with the remains of the Sacred Host in his hand, and, if there are any communicants, they receive the Divine Sacrament. But if there are not communicants, the Celebrant blesses the people a second time with the Holy Sacrament, and the great curtain is drawn.

After the ablutions, the Celebrant covers his head with the bonnet, if he be a Bishop, he resumes his

five signs: the Archiepiscopal crosier, the Doctoral crosier, the Cross and the Emblem of their diocese.

mitre and episcopal distinctions; then he turns towards the people, holding the Holy Gospel, when they open the great curtain to end the Mass.

On Christmas-Eve, and Easter-Eve, the Mass, which the Armenians celebrate in the evening, begins with the curtain drawn, and outside they read the prophecies of Daniel and others, according to the mystery of the day. At the moment the feast is announced, after the Introit the curtain is withdrawn and the altar appears illuminated.

During Lent, the altar remains hidden by the great curtain as a figure of the expulsion of our first parents from Paradise, and all the Sundays in Lent, except Palm-sunday, the Mass is celebrated with the curtain drawn.

THE ORDER AND CEREMONY

OF PREPARATION FOR THE

HOLY SACRIFICE OF THE ALTAR



At the celebration of the Holy Sacrifice the Priest thus robes himself without pomp or ceremonial: he enters with his Assistant Ministers into the Sacristy where the vestments and ornaments are kept, and after each has robed himself according to his order, having preluded with the Antiphon: Let Thy priests be clothed with righteousness, etc., they recite alternately the CXXXII Psalm: Lord remember David: and all his trouble, etc., with the Glory be to the Father, etc.

Then the Deacon says:

Let us unanimously and with faith make our supplications unto the Lord that He may bestow upon us His merciful grace; may the all-powerful God save

us and show us His mercy. O Lord, have mercy upon us according to the greatness of Thy clemency ; and let us say all together :

Lord, have mercy upon us !

This invocation is repeated twelve times. Then the Priest says the following prayer :

Jesus Christ our Lord, who clothed with light as with a bright garment, hath appeared on earth in profound humility, and hath deigned to hold converse with man ; who hath made Thyself Sovereign and Eternal High-Priest after the order of Melchisedek, and hath bestowed gifts on Thy holy Church ; O Lord all-powerful ! who hath permitted us to robe ourselves in the same celestial garb, make me, thy useless/servant, worthy of the spiritual ministry of Thy glory : now that I dare prepare myself, may I be free from iniquity which is the robe of abomination, and may I be mantled in Thy light ! Take from me my stains ; blot out my sins, that I may be worthy of the light that Thou hath prepared ; grant me to enter with the sacerdotal robes into the ministry of Thy sanctuary in company with those who , always spotless, have observed Thy commandments ; may I be found ready to penetrate into the celestial nuptial-chamber with the wise virgins to glorify Thee, Jesus, my Lord, who hath born and effaced the sins of all. I

implore Thee, for Thou art the sanctifier of our souls, and to Thee our beneficent God belong glory, power and honour, now and for ever throughout all ages. So be it.

The Deacons then invest the Priest with his ornaments, reciting the appropriate Psalms. They first put upon his head the sacerdotal crown and the Priest says:

Lord! put upon my head the helmet of salvation to combat the forces of the enemy, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due now and for ever, throughout all ages. So be it.

Then they present him with the Alb, and the Priest says:

Clothe me, O Lord, with the robe of salvation and with the tunic of gladness, and bind me with the robe of redemption, through the grace of our Lord Jesus Christ, etc.

Then the Maniple, and he says:

Lord! strengthen my hands and wash me from all stain, so that I may serve Thee in perfect purity of soul and body, through the grace, etc.

Then the Stole, and he says:

Lord, ornament my neck with justice, and pu-

rify my heart from all stain of sin, through the grace, etc.

Then the Girdle, and he says:

May the girdle of faith gird my heart and mind, and prevent impure thoughts, and may the virtue of Thy grace ever dwell there, through the grace, etc.

Then the Cope, and he says:

6. O Lord! through Thy mercy cover me with a robe of splendour, and fortify me against the assaults of the evil spirit, that I may be worthy to glorify Thy glorious name, through the grace, etc.

My soul shall rejoice in the Lord, for He has invested me with the vesture of salvation, and the robe of gladness. He has decked my head with a crown, as a bridegroom, and as a bride He has ornamented me, through the grace, etc.

While the Celebrant robes himself, the Clerks sing in the Choir. the following hymn.

O profound mystery, incomprehensible and without beginning! Above us in the nuptial chamber, Thou hath illuminated the principalities with inaccessible light, and Thou hath surrounded the choirs of Angels with incomparable glory.

Through Thine ineffable and marvellous power Thou ~~hath~~^{hast} created Adam in the likeness of Thy sovereignty, and Thou ~~hath~~^{hast} robed him with pomp and glory in Eden, dwelling of delights.

Through the Passion of the Holy One, the Only-Begotten, all creatures have been renewed, and man is become again immortal, and has been clothed with a vesture of which he can never be despoiled.

O Holy Spirit, God! Thou who under the form of tongues of fire of ineffable fecundity, ~~hath~~^{hast} descended on the Apostles in the holy guest-chamber; pour forth Thy wisdom also upon us, while we robe ourselves with this tunic.

Holiness becomes Thy dwelling, and since Thou alone art enveloped in splendour, and surrounded with glorious holiness, gird us with truth.

Thou, who ~~hath~~^{hast} stretched out Thy creating arms to the stars, strengthen our arms, so that in upraising our hands we may become intercessors before Thee.

May the diadem which encircles our head, protect our thoughts, and may the stole, symbol of the Cross guard our senses! stole like to that of Aaron, beautiful, and brilliant with golden flowers to adorn the Sanctuary.

O sole God, true and sovereign master of all creatures, who ~~hath~~^{hast} invested us with the cope, symbol of love, to make us worthy ministers of Thy holy mystery!

Preserve, Heavenly King! Thy Church immovable and give peace to the worshippers of Thy name.

All being robed with the sacred vestments, go to the Altar. The Priest, washing his hands, recites, in a low voice, alternately with the Deacon, the XXVth Psalm.

Antiphon: I will wash my hands in innocency, etc.

DEACON. — Be Thou my Judge, etc. Glory be to the Father, etc.

Then the Mass commences.

The Priest, extending his arms :

Through the intercession of the Holy Mother of God, accept O Lord! our prayers and save us.

DEACON. — May the Holy Mother of God and all the saints be our intercessors with the Heavenly Father, that He may deign to be merciful to us, and in pity save His Creatures. Lord God all-powerful! save us and have mercy upon us!

PRIEST. — Through the intercession of the Holy Mother of God, the Immaculate Mother of Thine only Son, and through the prayers of all the saints, receive, O Lord, our prayers; hear us, Lord, and have mercy on us: pardon us, be favorable to us, and blot out our sins, and make us worthy to glorify Thee

together with Thy Son and the Holy Ghost, now and for ever.

The Officiating Priest, again joining his hands, and turning towards the assistant Clergy, inclining himself, begins the Confession :

I Confess in the presence of God and of the holy Mother of God, before all the saints, and before you Fathers and Brethren, all the sins I have committed; for I have sinned in thought, in word and in deed, and in whatever way men generally sin; I have sinned, I have sinned, and I pray you to ask pardon of God for me.

The eldest Priest in the Choir approaches and gives the absolution demanded by the Officiating Priest :

May the almighty God have mercy on you, and grant you the pardon of all your sins, past and present, and preserve you from them in future: may He confirm you in every good work, and lead you to the repose of a future life. So be it.

The Officiating Priest, raising the crucifix in his right hand, gives his benediction saying :

May God the lover of men free you, and grant you the remission of all your sins: may He give you time to do penance and to do good works: may the all-powerful and all-merciful God guide your future

life by the grace of His Holy Spirit. And to him be glory throughout all ages. So be it.

The elder Priest adds:

Commemorate us before the Immortal Lamb of God.

The Priest still turned towards the assistant Clergy answers:

Ye shall be commemorated before the Immortal Lamb of God!

The Clerks recite the Cth Psalm: *O Be joyful in the Lord, all ye lands, etc.*

DEACON. — In the name of this holy Church let us pray God that He may deliver us from sin and save us by His merciful grace. Almighty Lord, our God, save us and have mercy on us.

The Priest, extending his arms:

Within the precincts of this temple, and in presence of these sacred and divine emblems, bowing in the holy place, we adore with trembling, and we glorify Thy holy, admirable and victorious resurrection, and we offer Thee benediction and glory, together with the Father and the Holy Spirit, now and in endless ages. Amen.

The Priest says the XLIII^d Psalm, with the Antiphon: *I will go unto the Altar of God*, etc.

The Deacon answers: *Give sentence with me*, etc.

At every two verses they ascend a step of the altar.

At the top of the steps, the Deacon says:

Let us praise the Father of our Lord Jesus Christ, who has made us worthy to present ourselves in this place of praise, and to sing spiritual songs. O Almighty Lord, our God, save us and have mercy on us.

The Priest with extended arms, advances nearer to the altar, and says the following prayer aloud:

In the Tabernacle of holiness, and in the place of praise, the habitation of Angels, the Sanctuary of expiation and of propitiation for man, before these sacred and divine emblems prostrated at the foot of the holy altar, we adore with trembling, and glorify Thy holy, admirable and victorious resurrection; and we offer Thee benediction and glory, together with the Father and the Holy Spirit now and in endless ages. Amen.

This prayer ended, if the Celebrant be a Priest, they draw the curtain.

If the Celebrant be a Bishop, he kneels before the altar with his four Deacons, and, the two others coming to raise the mitre, he takes the holy Apron and spreads it on his knees; he also spreads the holy Pallium on his breast. Then approaching with the assistants the altar of

oblation, he washes his hands. Finally, at the foot of the altar, he says in a low voice, the following prayer addressed to the Holy Spirit, the Perfector of the holy mysteries.

The two following prayers were composed by the celebrated Doctor St. Gregory Naregatz, who flourished in the Xth century.

O Lord Almighty, beneficent and full of love: sovereign of the universe, Creator of all things visible and invisible, Redeemer and Preserver, Protector and Pacificator; Powerful Spirit of the Father! assembled here in Thy redoubtable presence, we implore Thee with out-stretched arms and deep groans. Full of fear and awe we approach Thee, to offer the Sacrifice due to Thine Omnipotence as equal on the throne of glory and in works to the immutable and glorious grandeur of the Father; for Thou art the interpreter of the profound mysteries of the will of the Almighty Father of Emmanuel, who sent Thee, being Himself the Redeemer, Vivifier and Operator of all things. By Thee has been revealed the triple personality of the consubstantial Divinity, triple personality, in which Thou art one and incomprehensible. In Thee and by Thee the first generation of the Patriarchal line, endued with the spirit of prophecy, clearly announced things past and future. Spirit of God! Thou wert predicted by Moses; Spirit that movedst upon the waters, boundless virtue, who by Thy mysterious shadow, vivifying afar all around, and under Thy wings, affectionately protecting new ge-

nerations, hath revealed the mystery of regenerating baptism. As a figure of this mystery, before Thou spreadedst out the curtain of the firmament, Thy sovereign will created out of nothing, all living being. By Thy virtue all mankind drawn out of chaos, will be renewed in the miraculous act of the resurrection, at the same moment which marketh the last day of their terrestrial and mortal life, and the first of the life celestial and immortal. To Thee, as to His Father, the first-born Son, coexistent and consubstantial with the Father, has obeyed, under a human form, and in unity of will. He proclaimed Thee true God, equal and consubstantial with His Father, Almighty; and declared unworthy of pardon all blasphemy against Thee, thus shutting the sacrilegious mouths of Thy depreciators, by Him declared enemies of God; whilst all blasphemy, proffered by the impious against Himself, has been pardoned by Him, the Just, the Immaculate, the Good Shepherd, Reclaimer of all wandering souls, who was delivered for our offences, and was raised again for our justification. To Him be glory through Thee, and to Thee benediction, with the Almighty Father, throughout all ages. So be it.

They then say this prayer on the same subject, that by a livelier confidence it may sink deeply into the heart, and excite the desire of announcing and obtaining a twofold peace.

We pray and implore with all our soul and with

tears and sighs, Thy glorious creative essence, O tender, incorruptible, uncreated, eternal Spirit of mercy; who, with ineffable sighs intercedest for us with the Father of all grace; Thou that preservest the saints, purifiest sinners, and makest them the temples of the living and vivifying will of the supreme Father. O! deliver us from all works impure and displeasing in Thy sight, that the illuminating rays of Thy grace may not be weakened in us by the infirmity of our weak intelligence: for we know that Thou unitest Thyself to us only by means of prayer, and the sweet smelling savour of a pure life. Since one Person of the Holy Trinity is sacrificed, and another receives him, taking pleasure in us through the reconciling blood of His Only-Begotten Son. O! do Thou, also, accept our prayer; cleanse us and make us a precious and agreeable habitation, by a perfect preparation, that we may rejoice in the feast of the Heavenly Lamb, and receive without peril of perdition, this manna of the new redemption, manna which renders us immortal. May this fire consume and destroy all trace of human misery, as it did with the Prophet Isaiah, by the burning coal applied by the Angel, so that Thy clemency may be manifested, as by His divine Son is revealed the bounty of the Father, who has admitted the Prodigal son to the paternal inheritance, and has raised the impure to the possession of the celestial throne, which is the happiness of the Just. I also am one of them; receive me

with them, I who have also cost the blood of the divine Jesus, who have need of greater mercy and to be saved by Thy grace. Grant it, that in all things may be universally revealed Thy Divinity, glorified with the Father with equal honour, and praised with equal will and with equal power.

Aloud:

For to Thee belong clemency, power, love, virtue and glory throughout all ages. So be it.

The Deacons give the mitre to the Officiating Bishop, who rises, and the curtain is drawn. The Clerks then sing melodies, or some hymn relating to the mystery of the Day, whilst the Celebrant, behind the curtain, prepares the bread and wine for the Offering.

HYMNS FOR DIVERS FESTIVALS.

For the Annunciation of the Blessed Virgin Mary.

The sound of joyful news is heard, (*repeated*) announced by Gabriel to the All-Holy. I am sent to Thee, O Immaculate One: (*repeated*) to prepare a room for the Lord.

For the Nativity of our Lord.

To-day a new flower springs from the root of

Jesse, and the daughter of David gives birth to the Son of God.

For the Purification of the Holy Virgin.

Christ, the king of glory, comes to offer Himself to-day, Himself fulfilling the law by His appearance in the Temple after forty days.

For Palm-Sunday.

The children of the Hebrews sing the song of the Cherubim: the multitude of the Gentiles rejoice with the inhabitants of the skies.

For the Resurrection of our Lord.

My song resounds with the roaring of the Lion, (*repeated*) who roared upon the Cross.

On the Cross He roared, (*repeated*) and His roaring penetrated threateningly into the deepest abysses.

For the first Sunday after Easter.

To-day a new light shines from a new and admirable Sun. To-day a new lily blossoms in the garden newly planted.

For the Ascension.

To-day the first-born and Only-Begotten of the Father soars to Heaven under the form of the sons of Adam. To-day the battalions of the Angelic choirs of Heaven harmoniously modulate songs of praise.

For Pentecost.

Let us sing to the Holy Spirit harmonious hymns of praise. Let us exalt in sublime words the new creation of all things.

For the Transfiguration.

The beauteous rose flames on its stalk through its leaves of a thousand tints. The trembling roses wave by thousands over the leaves.

For the Assumption of the Holy Virgin.

To-day the Angel Gabriel brought the palm and the crown to the triumphant Virgin. To-day he introduced to the Lord of all, her, who was the temple of the Most High, and the dwelling of the Holy Spirit.

For the Day of the Holy Cross.

From the beginning of time the Cross appeared in Paradise, planted by the hand of God, as a sign of

consolation to Seth, and a gage of hope to Adam, the first father. In this wood to which our Saviour Jesus was nailed, we put all our confidence, and prostrate, and adore the Sacred Sign which has borne our God.

For Archangels' Day.

In your honour, O holy Archangels, and choirs of Angels, we sing in sweetest tones, the praises of jubilation.

For the Feasts of the Holy Apostles.

O Sun of justice proceeding from the Father, who hath filled Thine Apostles with ineffable grace! The way of heavenly light has been splendidly shown amidst the people of Armenia, by Thaddeus and Bartholomew.

For the Feasts of the Prophets.

Interpreters of the ineffable secrets of God, O holy Prophets, ye have been from the remotest time the predictors of future events.

For the Feasts of the Pontiffs.

At the solemnity of your feast we triumph with

spiritual joy, O Father and Teacher, holy Pontiff,
(N. N.)

The following Cantic may be substituted for any of the foregoing hymns.

O thou, holy and august Priest, chosen of God,
like unto Aaron and to the Prophet Moses!

It was Moses who arranged the mysterious vestment which Aaron always wore.

His tunic was woven with four colours: scarlet, azure, amaranth and purple.

One thread was placed on another, and the thread of the first row was enriched with a carbuncle: the fringe around was of golden thread.

At the sound of his priestly step, the soil rung beneath; and the face of the Tabernacle was clothed with gladness.

To-day Christ makes our Celebrant appear under the same form.

Thou then, in raising thyself to the Sanctuary, remember our departed ones; in the oblation of the Sacrifice, remember me a sinner, that Christ may be merciful to me and to us at His second coming.

Glory be to the Father, honour to the Son and to the Holy Ghost, now and throughout all ages. May Jesus Ghrist be blessed of all!

Whilst the Clerks sing, the Celebrant, behind the curtain, prepares himself for the offering, and the Host being brought to him by the chief Deacon, he places it on the Patine, saying:

Commemoration of our Lord Jesus Christ.

Then having taken the wine, he pours some, in the form of a Cross, into the Chalice, adding a little water, and says:

In memory of the Salutory Incarnation of the Lord our God and Redeemer Jesus Christ.

He then recites, in a low voice, the following prayer of St. Crisostom.

O Lord our God, who hath sent the heavenly bread, our Lord Jesus Christ, the spiritual food of all the universe, as Redeemer, Saviour and Benefactor, to bless and sanctify us; Thyself, Lord, now bless ✠ the oblation here offered, and receive it on Thy heavenly altar; remember in Thy benevolence and Thy love, those who offer it, and those for whom it is offered, and preserve us from sin in the administration of Thy Sacraments; for holy and glorious is the honourable and sovereign grandeur of Thy glory, O Father, Son and Holy Ghost, now and throughout all ages. So be it.

Covering the Chalice with the veil, he recites the XCIII^d Psalm:
The Lord is King and hath put on glorious apparel: etc.

The curtain is withdrawn.

Incensing the Altar, the Celebrant says:

We offer the sweet spiritual perfume of incense in Thy presence, O Lord Christ, accept it in Thy holy, celestial and immaterial dwelling as a sweet odour, and send us, in exchange, the grace and the gifts of Thy Holy Spirit. To Thee we offer glory, together with the Father and the Holy Ghost, now, etc.

The Priest kisses the Altar three times, and after having incensed it, he descends the steps, with the Deacons, to incense the people who stand and make the sign of the Cross, whilst the Clerks sing the hymn of incensement.

In the Lord's temple, open to our offerings and our vows, united as we are to accomplish in obedience and in prayer the mystery of this approaching and august Sacrifice, let us march together in triumph round the tribune of Thy holy temple with odoriferous incense. Receive with goodness, O Lord, our prayers, like odoriferous smoke, of sweet myrrh and cinnamon, and keep us who offer it, so that we may always serve Thee holily. Through the intercession of Thy holy and ever-virgin Mother, accept the prayers of Thy ministers.

O Christ our Lord, who by Thy blood hath rendered Thy Church more luminous and more splendid than Heaven, and who from the example of the celestial choirs, has disposed in it choirs of Apostles, Prophets and holy Teachers; we now united, Priests,

Deacons, Clerks and Ecclesiastics, offer incense in Thy presence, O Lord, after the manner of Zacharias of old. May our prayer sound agreeably to Thee, rising with the incense, like the sacrifice of Abel, Noah and Abraham. Through the intercession of Thy heavenly hosts, keep ever in peace the Armenian Church.

Triumph, and glorify thyself with thy sons, O Sion, daughter of light, holy Catholic Mother : deck and adorn thyself, august spouse, splendid tabernacle of light like unto Heaven : because the Anointed God (THE CHRIST) Being of Being, (God of God) sacrifices Himself incessantly without ever being consumed, and to reconcile us to the Father, and for our expiation, He gives His flesh and His precious blood. By virtue of this Sacrifice He pardons him, who erected this temple.

The Holy Church acknowledges and confesses the pure Virgin Mary as Mother of God, through whom has been communicated to us the bread of immortality and the cup of consolation. Give blessings to her with spiritual canticle.

After having incensed the people, the Celebrant mounts to the first step of the altar, the Deacons place themselves on both sides of the altar, and the Chief Deacon says aloud :

Sir, give the blessing.

And the Priest adds:

Blessed be the reign of the Father, the Son, and the Holy Ghost, now, etc.

Here they say the Introit proper to the feast, which ended, the Deacon says:

Let us again pray the Lord for peace: receive, save us, and have mercy upon us. Sir, give the blessing.

PRIEST. — Blessing and glory to the Father, to the Son, and to the Holy Ghost. Peace be with all.

CLERKS. — And with thy spirit.

DEACON. — Let us bow down unto God.

CLERKS. — In thy presence, Lord Priest.

The Priest, extending his hands says aloud:

O Lord our God, whose power is boundless and whose glory is incomprehensible, whose mercy is immense, and whose tenderness is infinite; according to Thine ineffable love, look upon Thy people and this holy temple, and show towards us and those united with us in prayer, Thy mercy and Thy cle-

mency. For to Thee belong glory, power and honour, now, etc.

The Clerks recite the Psalm and Hymn of the day, whilst the Priest, extending his hands, says in a low voice:

O Lord our God, save Thy people and bless Thine inheritance, preserve the fulness of Thy Church and sanctify those who devoutly visit the majesty of Thy house. Glorify us by Thy divine power, and abandon none who hope in Thee; for to Thee belong power, virtue and glory, now, etc.

The celebrant continues without turning towards the people:

Peace ✠ be with all.

Thou who hath taught us to pray together and in the same spirit, who hath promised us that the prayers of two or three united in Thy name shall be granted, favourably grant the requests of Thy servants, giving us in this world, the knowledge of Thy truth, and in the world to come, life eternal: for Thou art a beneficent God and full of love, and to Thee belong glory, power and honour, now, etc.

Then the Priest extending his arms, adds in a low voice:

O Lord our God, who hath ordered in Heaven, choirs and battalions of Angels and Archangels for

the service of Thy glory, grant that the holy Angels may enter with us, and with us may be the ministers and glorifiers of Thy beneficence.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — For Thine is the Power, the Virtue and the Glory to all Eternity. So be it.

THE DEACON ADDS. — Proschume. — (*Let us be attentive*).

They sing the Trisagion.

THE CLERKS. — Holy Lord, holy and powerful, holy and immortal, have mercy upon us!

Whilst they sing the Trisagion, the Deacon who is to read the Gospel, fetches it, accompanied by three others, one of whom incenses it, while the other two wave the Flabellum or instrument of little bells. They go round the altar, and arrived before it, he who holds the censor, invites one of the chief people to come to the same altar and kiss the Gospel, whom the Celebrant blesses.

During this time, the Priest extending his arms, says the following prayer:

Holy Lord, who reigneth in the saints, to whom the Seraphim give praise in the Song of Trisagion; to whom the Cherubim give glory, and all the heavenly hosts the tribute of adoration. Thou who hath called all creatures into existence out of nothing, and

made man after Thine image and likeness, and adorned him with all Thy grace, and didst teach him to seek wisdom and prudence; who didst not abandon him when he became a sinner, but imposedst on him a penance to salvation; who hath rendered us, Thy vile and worthless servants, now worthy to present ourselves before Thy glorious and holy altar and to offer Thee the prescribed praise and adoration. Accept, O Lord, from the lips of us sinners, this thrice holy benediction, and preserve us by Thy goodness; pardon all our voluntary and involuntary sins: purify us in soul, in spirit and in body; and grant us to serve Thee in holiness all the days of our life, through the intercession of the Holy Mother of God, and of all Thy Saints, in whom, from all Eternity, Thou hath been well-pleased. For Thou art holy, O Lord our God, and to Thee belong glory, power, etc.

DEACON. — Let us again pray the Lord for peace.

CLERKS. — O Lord, have mercy upon us.

DEACON. — Let us pray the Lord for the peace of the whole world, and the stability of the holy Church.

CLERKS. — O Lord, have mercy upon us.

DEACON. — For all holy and orthodox bishops, let us pray the Lord.

CLERKS. — O Lord, have mercy upon them.

DEACON. — For our Venerable (Patriarch, Archbishop or Bishop), let us pray the Lord.

CLERKS. — O Lord, have mercy, upon them.

DEACON. — Let us pray God for all Teachers, Priests, Deacons, Clerks and all the faithful.

CLERKS. — O Lord, have mercy, upon them.

DEACON. — Let us pray God for pious kings and princes who fear God; for their armies and their chiefs.

CLERKS. — O Lord, have mercy, upon them.

DEACON. — Let us pray God for the souls of the departed, who, attached to the true faith, sleep in Christ.

CLERKS. — O Lord, remember them and have mercy upon them.

DEACON. — Let us pray God for the unity of our true and holy faith.

CLERKS. — O Lord, have mercy upon us.

DEACON. — Let us commend ourselves and one another to the Lord God all-powerful.

CLERKS. — We commend ourselves to Thee, O Lord.

DEACON. — Have mercy upon us, O Lord our God, according to Thy great mercy. Let us say with one accord.

CLERKS. — Lord, have mercy upon us.

(This invocation is repeated thrice).

During this time the Priest prays in a low voice, with extended arms:

O Lord our God! accept the prayers which Thy servants address to Thee with uplifted arms, and have mercy upon us according to thy great mercy. Pour forth Thy clemency upon us and upon this people, steadfast in the expectation of Thine abundant mercy.

DEACON. — Sir, give the blessing.

PRIEST. — For Thou art merciful, and lovest man, being God, and to Thee belong glory, power and honour, etc.

If the Celebrant be not a Bishop, he remains standing before the altar; if a Bishop, he comes accompanied by two Deacons and sits on the Throne.

The Clerks recite the Psalm proper to the day; then read the Prophecies and the Apostolic Epistles, adding the Anthem according to the lesson.

The Epistle ended, the Deacon who is to read the Gospel, and another bearing incense, present themselves to the Celebrant, the one to receive the benediction, the other to have the incense blessed,

Then the Deacon says.

Orthi.

* *Opboi*, a Greek word signifying: Stand up.

The Celebrant then turns to the people, blesses them with the Cross, and says:

Peace ☩ be with all.

CLERKS. — And with thy spirit.

DEACON. — Listen with fear.

The Deacon who is to chant the Gospel:

The holy Gospel according to St. etc.

CLERKS. — Glory be to Thee, O Lord our God.

DEACON. — Proschume.

A Greek word signifying: Be attentive.

CLERKS. — It is God who speaks.

The Gospel ended, all say:

Glory be to Thee, O Lord our God!

The Celebrant goes to the altar and they recite the Creed, which the Deacon says aloud:

We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, Son of God, Only-Begotten of God the Father before all worlds. God of God, Light of Light, Very God of Very God, Begotten, not made, consubstantial with the Father, by whom all things were made in Heaven and in Earth, visible and invisible. Who for us men and for our salvation, came down from Heaven was incarnate and was made man and perfectly begotten, through the Holy Ghost, of the Holy Virgin Mary; he assumed from her Body, Soul and Mind, and all that in man is, in truth and not in fiction. Who suffered, was crucified and buried; who rose again the third day, and ascended with the same body into Heaven, where he sat at the right hand of God, and whence He shall come with the same body in the glory of the Father, to judge the quick and the dead; whose kingdom shall have no end. We believe also in the Holy Ghost not created, all perfect, who proceedeth from the Father and the

Son, who spake in the Law, in the Prophets and in the holy Gospel; who descended into the Jordan, Who announced the Envoy (CHRIST) and dwelt in the Saints. We believe in one Universal and Apostolic Church, in one baptism, in penance for the expiation and remission of sins, in the resurrection of the dead, in the eternal judgment of body and soul, in the kingdom of Heaven, and in the life Eternal.

Those who say that there was a time when the Son existed not, and when the Holy Ghost existed not; or that they were created out of nothing; or that the Son of God and the Holy Spirit are of another essence; or that they are mutable; those who thus say, the Catholic and Apostolic Church excommunicates.

DEACON. — Sir, give the blessing.

The Priest adds the profession of St. Gregory the Illuminator:

As for us, we glorify Him who was before all ages, adoring the Holy Trinity and the only Divinity of the Father, Son and the Holy Ghost, now, and throughout all ages.

The Deacon who has read the Gospel, offers it to the Celebrant, to kiss.

DEACON. — Let us pray God for peace.

CLERKS. — O Lord have mercy upon us.

DEACON. — Let us pray with faith, and implore our Lord God and our Redeemer, Jesus Christ, at this hour of sacrifice and prayer, to make us acceptable; may He listen to the voice of our prayer, accept the requests of our hearts, efface our sins and have mercy on us. May our orisons and prayers be always accepted by His sovereign majesty, and may He grant us to confirm ourselves in the unity of the faith and in the justice of good works: that our Lord all-powerful may bestow upon us the grace of His mercy, pity and save us.

CLERKS. — Save us, O Lord.

DEACON. — Let us pray unto the Lord that we may pass this hour of the Holy Mass, and the present day, in peace.

CLERKS. — Grant it us, O Lord.

DEACON. — Let us pray unto the Lord, that the Angel of peace may guard us.

CLERKS. — Grant it us, O Lord.

DEACON. — Let us pray unto the Lord, for the pardon and the remission of our sins.

CLERKS. — Grant it us, O Lord.

DEACON. — Let us pray unto the Lord, that the great and powerful virtue of the Holy Cross may help our souls.

CLERKS. — Grant it us, O Lord.

DEACON. — Let us pray for the unity of our true and holy faith.

CLERKS. — O Lord, have mercy upon us.

DEACON. — Let us commend ourselves and one another mutually, to God.

CLERKS. — O Lord, we commend ourselves to Thee.

DEACON. — Have mercy upon us, O Lord our God, according to Thy great mercy; let us say with one accord;

CLERKS — Have mercy upon us, O Lord.

(This invocation is thrice repeated).

During these alternate chants the Priest prays in a low voice, with extended arms.

Our Lord and Redeemer, Jesus Christ, who art

rich in mercy and generous in the gifts of Thy beneficence; Thou who hast at this hour suffered the torments of the Cross, and death, for our sins, and who hast abundantly showered the gifts of Thy Holy Spirit on the blessed Apostles, we pray Thee, O Lord, to make us participants of Thy divine gifts, of the forgiveness of sins, and of the reception of the Holy Ghost.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — That we may be found worthy gratefully to glorify Thee, together with the Father and the Holy Ghost, now, and throughout all ages.

Peace ✠ be with all.

CLERKS. — And with thy spirit.

DEACON. — Let us worship God.

CLERKS. — In Thy presence, O Lord.

PRIEST, *aloud*. — Through Thy peace, O Christ Redeemer, which passeth all understanding, fortify us, and secure us from all evil; include us in the number of Thy true adorers, who worship Thee in spirit and in truth; for to the all Holy Trinity belong glory, power and honour, now, etc.

Blessed be our Lord, Jesus Christ.

CLERKS. — Amen.

DEACON. — Sir, give the blessing.

PRIEST. — May the Lord God bless ✠ you all.

DEACON. — Let no Catechumen nor one whose faith is doubtful, nor one who is in the performance of penance, nor impure person, approach these divine mysteries.

CLERKS. — The Body of our Lord, and the Blood of our Redeemer are before us. The heavenly Powers invisibly sing and proclaim with uninterrupted voice: Holy, Holy, Holy, Lord God of Hosts!

DEACON. — Sing hymns to the Lord our God, spiritual hymns, O singers, in the sweetest tones.

Here the Clerks sing the Hagiology according to the mystery of the day, whilst the Deacons carry to the altar the sacred bread and Chalice of benediction. — When they begin to sing they draw the great curtain: then the Bishop takes off the vestments of honour, such as the Mitre and Pallium: if the Celebrant be not a Bishop, he only takes off his cap which he deposes on the altar. — Then they undraw the curtain.

An innumerable Choir of Angels and of the heavenly hosts descended from Heaven with the king, the Only-Begotten, singing and saying: This is the Son of God. Let us then all cry: Rejoice O ye Heavens! be overjoyed, foundations of the universe, for the everliving God has appeared on Earth, and has conversed with men to save our souls.

For Maundy-Thursday.

Thou who sittest majestically enthroned in light, O ineffable Word of God, descending from the celestial heights for Thy creatures, Thou hast deigned this day to sit at table with Thy disciples. Seized with astonishment and amazement, the Seraphim and Cherubim stood around, and the Principalities of the heavenly hosts shouted: Holy, Holy, Holy, Lord God of Hosts.

For Easter.

What god was ever like unto our God? He was crucified for us, buried, and is risen again. He has been acknowledged God by the world, and has gloriously ascended into Heaven. Come, O people, sing His praise with the Angels: Holy, Holy, Holy Thou art, O Lord our God.

For Sundays, the Festivals of the Church, and of the Angels.

O God who hast filled Thy holy Church with the angelic hierarchy; myriads of Archangels are present, and millions of Angels serve Thee. Yet from men also Thou art pleased to receive praise in these mystical words: "Holy, Holy, Holy, Lord God of Hosts.

For the Feasts of Martyrs.

O Holiness of the saints, how great and awful Thou art! the Angelic Hosts praise Thee sayng: Glory to God in the Highest, and peace on Earth.

For Fast days, and days on which the dead are prayed for.

Receive in memory of the departed, this Sacrifice, O Holy Father, lover of men, and receive their souls among Thy Saints in the kingdom of Heaven; for we offer Thee this Sacrifice with faith to obtain the reconciliation of Thy Divinity, and the repose of their souls.

For the Feasts of Prophets, Apostles and Pontiffs.

Thou art all-powerful, O Lord of Hosts, Eternal King, who sittest above the highest heavens, who

illuminatest Thy creatures, and who, by a prodigy of humility, art descended on earth. We offer Thee this Sacrifice, and we exalt Thy holy name, O Lord, who crownest Thy Saints (N. N.): for they are our intercessors in Thy kingdom, O Lord all-powerful.

While the singers chant the hymns, two Deacons transport the offerings with the usual ceremony, and the Priest, inclined towards the altar, recites, in a low voice, the following prayer.

None of us, soiled with passions and carnal desires, is worthy to approach Thine altar, or to serve Thy royal glory, Thy service being great and awful even for the heavenly hosts. But Thou, O incomprehensible Word of the Father, by Thine immense beneficence, hast made Thyself man, and our sovereign Priest, and master of all, Thou hast confided to us the Priesthood for this holy ministry and for Thy unbloody Sacrifice; for Thou art the Lord our God who rulest all creatures in Heaven and Earth, who art seated on the Cherubim as on a throne, Lord of the Seraphim and King of Israel; who alone art holy and dwellest in the Saints. I pray Thee, Thou alone beneficent and prompt to grant our prayers, throw a glance of pity on me a sinner and Thy useless servant, and purify my soul and spirit from all malignant stain; and by virtue of Thy Holy spirit make me, who am invested with priestly grace, worthy to assist at the holy altar, and to consecrate

Thine Immaculate Body and Thy precious Blood. Humbly bending before Thee, I implore Thee not to turn Thy face from me, and not to exclude me from the number of Thy servants, but make me worthy to offer Thee this oblation, sinner and unworthy servant as I am, since Thyself art Offering and Offered, Receiver and Giver, O Christ our God! and to Thee we give glory with the Father without beginning, and the Holy and beneficent Spirit, now and ever, etc.

The holy Offerings being taken to the altar, the Priest incenses them and washes his hands, saying the Psalm XXVI, 6-12. *I will wash my hands in innocency, etc.*

DEACON. — Let us pray God for peace.

CLERKS. — Lord, have mercy upon us.

DEACON. — With faith and holiness, let us pray before the holy altar of God, filled with profound dread; with a pure conscience and void of offence, without hypocrisy and duplicity; not with a spirit wavering and doubtful in the faith, but with upright actions, sincere thoughts, submissive hearts and perfect faith: filled with charity and abounding in good works, let us be earnest in prayer before the holy altar of God, and we shall find grace in the day of manifestation and in the second coming of our Lord

and Redeemer, Jesus Christ, who saves us and shows mercy to us.

CLERKS. — Save us, O Lord, and have mercy upon us.

While the Deacon recites the preceding exhortation, the Priest, with extended arms, prays in a low voice.

O Lord God of Hosts, creator of all beings, Thou who hast called all things out of nothing into life, and who, honouring our earthly nature, hast lovingly raised it to the ministry of so awful and so inexplicable a Sacrament; Thou, Lord, to whom we offer this Sacrifice, accept from us this offering, and accomplish it in the Sacrament of the Body and Blood of Thine only Son. Grant this cup to be an expiatory remedy for the sins of him who drinks it.

DEACON. — Sir, give the blessing.

PRIEST. — Through the grace and mercy of our Lord and Redeemer, Jesus Christ, to whom, as to Thee, O Father, and to Thy Holy Spirit, belong glory, power and honour, now, etc.

Peace ✠ be with all.

CLERKS. — Amen, and with thy spirit.

DEACON. — Let us bow down unto God.

CLERKS. — In thy presence, O Lord.

DEACON. — Salute each other with a holy kiss; and ye who are not fit to participate in the divine mystery, retire to the door and pray.

The Deacon kisses the altar and the arms of the Celebrant, then he brings the salute to others.

THE CLERKS SING. — Christ showed Himself in the midst of us; God, the Supreme Being, has made here his dwelling place. The voice announcing peace, has sounded; this holy salutation was ordered to us; enmity has been taken away, and charity has penetrated every where. Now, ye O Ministers, lift up your voices, and bless with one accord, the consubstantial and inseparable Divinity, to whom the Seraphim sing the hagiology.

At the more solemn Feasts they sing the following passages.

DEACON. — You who with faith surround this sacred and royal altar, behold Christ the king seated there, surrounded by the Heavenly Hosts.

CLERKS. — With eyes turned towards Heaven, let us pray, saying: Remember not our sins, but

pardon us in Thy clemency. We bless Thee with the Angels, and with the Saints we say: Glory to Thee, O Lord.

DEACON. — Let us assist with fear, with respect, with modesty and with fixed attention.

CLERKS — Before Thee, O Lord.

DEACON. — Christ, the Immaculate Lamb of God, offers Himself as victim. •

CLERKS. — Mercy and Peace and Sacrifice of benediction. •

DEACON. — Sir, give the blessing.

The Priest turns towards the people and signs them with the cross which he holds, saying:

May the grace ✠ and the love and the divine and sanctifying power of the Father, the Son, and the Holy Spirit be with you all.

CLERKS. — And with thy spirit.

DEACON. — Hold the doors with all wisdom and

precaution (*); lift up your hearts with fear unto the Lord.

CLERKS. — We lift them up unto Thee, O Lord God Almighty.

DEACON. — Give thanks unto God with your whole heart.

CLERKS. — It is meet and right so to do.

Whilst the assistants alternately sing, the Priest says the following prayer in a low voice, with joined hands:

It is very meet and right to worship Thee without ceasing, and diligently to glorify Thee, O God the Father Almighty, Who by the operation of Thine Inscrutable and Co-Creating Word, hast removed the impediment of the Malediction; Which (Word) having formed His people the Church, has appropriated to Himself those who believe in Thee, and, in the human nature assumed in the womb of the Blessed Virgin, has vouchsafed to dwell amongst us; and, condescending to fulfil divinely a work entirely new, has restored heaven to earth.

(*) There is here an allusion to an ancient custom which is no longer observed, that of requiring the Catechumens and all those who had not the privilege of assisting at the sacred Mysteries, to leave the Church.

Wherefore, He in whose sight the glorious bands of Heavens untiring watchers dare not stand, bowed down by the dazzling inaccessible light of the Deity, having made himself very man for our salvation, has vouchsafed to unite us in spiritual harmony with the celestial choirs.

DEACON. — Sir, give the blessing.

PRIEST. — To sing with one voice, with the Seraphim and Cherubim the songs of hagiology, and to cry aloud full of confidence with them :

CLERKS. — Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of the Majesty of Thy glory: Blessing in the Highest. Blessed be Thou, who art come, and art to come in the name of the Lord! Hosannah in the Highest!

On certain Feast-days, before the Sanctus, the Deacon sings the following hymn.

For our true and in all fulfilled redemption we give Thee thanks, O Christ our Lord. At the miracle of Thy (Resurrection, Ascension, Birth) the Virtues sing praise, the Seraphim are filled with dread, the Cherubim tremble, and the Heavenly Powers and Principalities, ranged in joyous groups, cry with a loud voice and say, Holy, etc.

This hymn ended, all the Clergy kneel. The Priest, whilst the Clerks chant the Holy, Holy, says in a low voice, with outstretched arms.

Holy, Holy, Holy Thou art verily, and the plenitude of holiness. Can words express Thine immense mercy, Thou who, from the earliest age hast taken care of sinful man and hast helped him in divers manners, by the Prophets, by the sanction of the Law, by the Priesthood, and by the oblation of heifers figurative of another sacrifice? At the end of the established time, annulling the sentence of our debts, Thou hast given us Thine only Son, debt and debtor, sacrificed and consecrated, lamb and heavenly bread, sovereign Priest and Sacrifice; for He is the distributor and He is constantly distributed among us, without ever being consumed. Being made man in truth and not in appearance, and being incarnate in the womb of the Virgin Mary, Mother of God, He traversed all the passions of human life, pure from sin, and of his own free will made his way to the Cross, the salvation of the world and our redemption.

Then taking the bread in his holy, divine, most immaculate and venerable hands, He blessed ✠ it, gave thanks, brake it and gave it to his chosen and holy disciples seated (at table with him) saying:

DEACON. — Sir, give the blessing.

Priest, aloud.

Take, eat,

This is my Body

which is given, for you and for many, for the expiation and remission of sins.

CLERKS. — Amen.

PRIEST, *in a low voice*. — In like manner, having taken the cup, He blessed it ✠, gave thanks, drank, and gave it to his holy and chosen disciples seated (at table with him) saying :

DEACON. — Sir, give the blessing.

Priest, aloud.

Drink ye all of this,

This is my Blood, of the new Testament, which is shed for you and for many, for the expiation and remission of sins.

CLERKS. — Amen.

All rise and the Clerks continue :

O Heavenly Father, who for us hast delivered up to death Thy Son, as the debtor of our debts ; for the sake of His blood, which has been shed, we implore Thee to have mercy on us Thy rational flock.

During this time the Priest says in a low voice :

And to do this in remembrance of Him, such was the command of Thy beneficent and Only-Begotten Son, who, descending into the deepest abysses of death, in the flesh, and having victoriously thrown down the gates of hell, manifested Thee as the only true God, the God of the living and the dead.

The Priest takes the Offerings with both hands, makes the sign of the Cross with the Bread and the Cup, and says in a low voice :

We, then O Lord, obeying this command, presenting Thee this salutary Sacrament of the Body and Blood of Thine Only-Begotten Son, call to mind His salutary sufferings for us, His life-giving crucifixion, His sepulture during three days, His happy resurrection, His triumphant ascension proper to a God, and the seat taken by Him at Thy right hand, O Father ;

and we acknowledge and bless His awful and glorious coming again.

DEACON. — Sir, give the blessing.

The Priest, having laid the Offerings on the altar, says aloud:

We offer unto Thee Thine own gifts in all and for all.

CLERKS. — In all things Thou art blessed, O Lord; we bless Thee, we praise Thee, we give thanks unto Thee, we pray to Thee, O Lord our God.

Whilst this is being sung, the Priest prays low, with outstretched arms:

O Lord our God, we praise Thee justly, and we render Thee incessant thanks, who without regard to our unworthiness, hast made us ministers of a Sacrament so awful and unspeakable; not by our own merit, of which we acknowledge ourselves void, but confiding solely in Thy boundless mercy, we dare approach the ministry of the Body and Blood of Thine Only-Begotten, Our Lord and Redeemer, Jesus Christ, to whom belong glory, power and honour, now, and throughout all ages.

DEACON. — Sir, give the blessing.

PRIEST. — Peace ✠ be with all.

CLERKS. — And with thy spirit.

DEACON. — Let us adore God.

CLERKS. — In thy presence, O Lord.

O Son of God, who hast offered Thyself to the Father as a sacrifice for our reconciliation, and hast given Thyself to us as the Bread of Life, we implore Thee, by the shedding of Thy Divine Blood, to have pity on the flock redeemed by Thee at so high a price.

The Priest during this time, bending over the altar, says in a low voice:

We adore Thee, we pray and supplicate Thee, O merciful God, to pour upon us, and upon these gifts which are offered to Thee, Thy co-eternal and co-essential Holy Spirit;

He then makes the sign of the Cross upon the Host:

By whose means, Thou hast made the consecrated bread, to become verily, the Body of our Lord Jesus Christ; (*This is repeated three times*).

He then makes the sign of the Cross on the Chalice:

A

By whose means, Thou hast made the consecrated cup, to become verily the Blood of our Lord Jesus Christ; (*repeated thrice*).

He then makes the sign of the Cross on the two species :

By whose means, Thou hast made the consecrated bread and wine, to become verily the Body and Blood of our Lord Jesus Christ, changing them by Thy Holy Spirit; (*repeated thrice*).

At every blessing the Deacon answers in a low voice :

Amen.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — To us all here united, may the approach unto this Sacrament be not condemnation, but expiation and pardon of our sins.

Then the Deacon incenses the people, who rise :

CLERKS. — O Spirit of God, who, descended from Heaven, workest by our hands the Sacrament of Jesus Christ, of whose glory Thou partakest; by the shedding of His Blood we pray Thee to give rest to the souls of the departed.

The Priest no longer extends his hands over the Offerings, but drops them, and says low :

Grant by the virtue of this Sacrifice, charity, stability and peace throughout the universe, to Thy holy Church, to all orthodox Bishops, to Priests and Deacons, to Kings, Princes and people, to travellers, navigators and prisoners; to those exposed to peril, to the weary, and to all those who are at war with barbarians.

By this Sacrifice, grant us healthy weather, fertility to the country, and to all the sick a speedy cure.

By this Sacrifice, give rest to those who sleep in the peace of the Lord, to Bishops, Priests, Deacons; to all the Clergy of Thy holy Church, to all laymen and women who have quitted this life in the faith.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — We pray Thee, to visit us, also; O beneficent God.

CLERKS. — Remember us, O Lord, and have mercy upon us.

PRIEST. — We pray that the Mother of God the holy Virgin Mary, John the Baptist, S.^t Stephen the first Martyr, and all the Saints, may be commemorated in this Holy Sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon us.

All the Deacons assemble on the side of the Gospel to chant the following prayer :

We pray that all holy Apostles, Prophets, Doctors, Martyrs and all holy Pontiffs, apostolic Bishops, Priests, orthodox Deacons and all the Saints, may be commemorated in this holy Sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon us.

On Sundays :

DEACONS. — Let us adore the blessed, praised, glorified, admirable and divine Resurrection of Christ.

According to the Dominical Feasts, they vary the following words thus :

Let us adore the Holy Cross, *or* the Ascension, *or* the Coming of the Holy Ghost, *or* the Dominion of our Lord, etc.

CLERKS. — Glory be to thy Resurrection, O Lord.

For the Feasts of the Saints :

DEACON. — We pray that N. N. Prophet, *or* Apostle, *or* Martyr, *or* Pontiff, holy and dear to God,

whose memory we have to-day celebrated, may be commemorated in this holy sacrifice.

CLERKS. — Remember him, O Lord, and have mercy upon us.

DEACON. — We pray that our Prelates, and our first illuminators, Thaddeus and Bartholomew Apostles, Gregory the Illuminator, Aristaces, Vertanes, Hussigh, Gregory, Niersès, Isaac, Daniel, Khat, Mesrob the Doctor, Gregory Naraghèse, Niersès Glaèse, and all the Pastors and Archpastors of Armenia, may be commemorated in this holy sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon us.

DEACON. — We pray that those holy solitaries and virtuous monks inspired by God, Paulus, Antony, Paul, Macaire, Onuphre, the abbot Mark, Serapion, Nil, Arsène, Evagre, the Johns, the Simons, the holy Osghians, the Sukianites, together with all holy Fathers and their disciples throughout the universe, may be commemorated in this holy Sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon us.

DEACON. — We pray that the Christian and holy Kings Abgare, Constantin, Tiridate and Theo-

dosius, and all pious and holy Sovereigns and Princes who love God, may be commemorated in this Holy Sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon us.

All the Deacons assemble before the altar, and sing:

We pray that all the faithful in general, men and women, old men and children of all ages, who have fallen asleep in Christ with faith and holiness, may be commemorated in this Holy Sacrifice.

CLERKS. — Remember them, O Lord, and have mercy upon them.

During this commemoration, the Priest says in a low voice:

Remember, O Lord, and have mercy, and bless Thy holy Catholic and Apostolic Church, which Thou hast redeemed by the precious blood of Thine Only-Begotten, and delivered by the virtue of the holy Cross: grant her a solid and continual peace.

Remember, O Lord, and have mercy, and bless all orthodox Bishops who, in the true doctrine, preach among us the word of truth.

• All the Deacons assemble on the side of the Epistle.

DEACON. — Sir, Give the blessing.

PRIEST, *aloud*. — Above all, preserve to us in the right doctrine, our holy and venerable Patriarch N. N., *or* Archbishop, *or* Bishop.

They thus make commemoration of Catholic Prelates only.

Then the Deacon passing on the left side of the altar chants the following ascription of praise, but in the form of prayer, which no one shall dare to change as if it were made without reason; for by it Bishop Chosroe the Great explained the custom of the ancients.

We render Thee thanks and praise, O Lord our God, for this holy and immortal Sacrifice, offered on this holy altar, imploring Thee to grant that it may turn to the sanctification of our lives. In favour of this Sacrifice, grant charity, firmness and the much desired gift of peace to the whole universe, to the holy Church, to all orthodox Bishops; and especially to our holy Pope N. N., to our venerable Patriarch, (*or* Archbishop, *or* Bishop,) and to the Priest who is offering this Sacrifice. We pray for the maintenance and victory of Christian Kings, and religious princes: we pray and implore Thee for the souls of the departed, particularly those of our Prelates, and of the founders of this holy Church, and for the souls of all those who sleep in its shadow. We pray Thee for the deliverance of our brethren become slaves, for mercy towards the people here present, for repose

for those who, in faith and holiness have finished their mortal career in Christ. We pray that they all may be commemorated in this Holy Sacrifice.

CLERKS. — In all, and for all.

In unison with this chant of the Deacon, the Priest says low, the following prayer:

Remember, O Lord, and have mercy, and bless Thy people here assembled, both the offerers, and the givers of the offerings for the celebration of this holy Sacrifice, and be favourable to them in all things useful and necessary.

Remember, O Lord, and have mercy, and bless the pious men who offer their gifts to Thy holy Church, those who compassionate the poor; and render them, in the measure of Thine innate liberality, a recompense hundredfold, in this life, and in the world to come.

Remember, O Lord, and have mercy, and be favourable to the souls of the departed, and give them repose and light, and place them among Thy saints in the kingdom of Heaven, by rendering them worthy of Thy mercy.

Remember, O Lord, the soul of Thy servant N. N., and have mercy upon him according to Thy great mercy, graciously grant him to enjoy the light of

Thy countenance, and (*if he lives*) save him from all peril of body and soul.

Remember, also, O Lord, all those who, living or dead, have recommended themselves to our prayers; direct their desires and ours to the best and most profitable end, granting us all imperishable felicity. Purify our thoughts, and make us temples worthy to receive the Body and Blood of Thine Only-Begotten, our Lord and Redeemer, Jesus Christ, to whom as to Thee, Almighty Father, and to the Spirit of life and sanctity, our liberator, belong glory, power and honour, now, etc.

DEACON. — Sir, give the blessing.

Priest, aloud, making the sign of the Cross on the people:

May the mercy of God and of our Redeemer, Jesus Christ, be ✠ with you all.

CLERKS. — And with thy spirit.

DEACON. — Let us pray God for peace.

CLERKS. — Lord, have mercy upon us.

DEACON. — Let us pray God, with all the Saints we have commemorated.

CLERKS. — Lord, have mercy upon us.

DEACON. — Let us pray God by means of this holy and divine Sacrifice, offered on this holy altar.

CLERKS. — Lord, have mercy upon us.

DEACON. — Let us pray the Lord our God, who has accepted it in His holy, celestial and immaterial offertory, that He may deign to send us, in exchange, the grace and the gifts of the Holy Spirit.

CLERKS. — Lord, have mercy upon us.

DEACON. — Receive, save, have mercy, and keep us, O Lord, by Thy grace.

CLERKS. — Save us, O Lord, and have mercy upon us.

DEACON. — Let us pray God, making memorial of the holy Virgin Mary, Mother of God, and of all the Saints.

CLERKS. — Lord, have mercy upon us.

DEACON. — Let us again pray for the unity of our true and holy faith.

CLERKS. — Lord, have mercy upon us.

DEACON. — Let us commend ourselves, and each other mutually to the Lord God Almighty.

CLERKS. — We commend ourselves to Thee, O Lord.

DEACON. — Have mercy upon us, O Lord, according to Thy great mercy; let us say all together:

CLERKS. — Lord, have mercy upon us; (*repeated thrice*).

During this time the Priest says in a low voice:

God of truth and Father of mercy, we thank Thee for this favour by which Thou hast honoured our sinful race beyond the blessed Patriarchs. By them Thou wert called God, by us it pleaseth Thee to be affectionately named Father. We pray Thee, O Lord, that this new name, so honourable for us, may shine every day more in Thy holy Church.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — And grant to us to open our lips and with filial voice to invoke Thee as our Heavenly Father, saying:

CLERKS. — Our Father, who art in Heaven! hal-

lowed be Thy name, Thy kingdom come, Thy will be done on Earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; abandon us not to temptation, but deliver us from evil. Amen.

While the Clerks sing the Lord's prayer, the Deacon incenses the people who stand, and the Priest says in a low voice:

Lord of Lords, God of Gods, King eternal, Creator of all creatures, Father of our Lord, Jesus Christ, let us not fall into temptation, but deliver us from evil, and save us from snares.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

Peace ✠ be with all.

CLERKS. — And with thy spirit.

DEACON. — Let us adore God.

CLERKS. — In thy presence, O Lord.

They kneel, and all profoundly inclined, the Priest says in a low voice:

O Holy Spirit! Thou who art the source of life

and of mercy, have pity on this people who, bowing before Thee, worship Thy Divinity. Keep them pure and without stain: penetrate their souls with the disposition figured by the present posture of the body, that they may partake of the inheritance of Thy future gifts.

DEACON. — Sir, give the blessing.

PRIEST, *aloud*. — Through Jesus Christ our Lord; to whom, as to Thee, O Holy Spirit, and to the Almighty Father, belong glory, power and honour, now and throughout all ages.

DEACON. — Proschume, (*be attentive*).

The Priest taking the Holy Host, and raising it, says:

To the Holiness of the Saints.

CLERKS. — Alone Holy, only Lord, Jesus Christ, in the Glory of God the Father, so be it.

DEACON. — Sir, give the blessing.

PRIEST. — Blessed be the Holy Father, very God.

CLERKS. — So be it.

DEACON. — Sir, give the blessing.

PRIEST. — Blessed be the Holy Son, very God.

CLERKS. — So be it.

DEACON. — Sir, give the blessing.

PRIEST. — Blessed be the Holy Ghost, very God.

CLERKS. — So be it.

DEACON. — Sir, give the blessing.

Then the Priest, raising the cup, says:

Blessing and glory be to the Father, to the Son,
and to the Holy Ghost, now and throughout all ages.

CLERKS. — So be it. Holy Father, Holy Son,
Holy Spirit: blessing be to the Father, to the Son,
and to the Holy Ghost, now, etc.

While the Clerks sing, the Priest prays in a low voice:

Look upon us, O Lord Jesus Christ, from Heaven
Thy Sanctuary, and from the throne of the glory of
Thy kingdom; come to sanctify and save us. Thou
who sitest near Thy Father, and art here sacrificed;
deign to give unto us Thine Immaculate Body and
Thy precious Blood, and to all this people, by our
hands.

Then he adores and kisses the altar, and taking the Holy Body, dips it entirely in the pure Blood, saying with a low voice :

O Lord our God, who, from the name of Thine Only-Begotten Son, hast called us Christians, and hast given us regenerating baptism for the remission of sins, and hast rendered us worthy to receive the sacred Body and Blood of Thine Only-Begotten; we pray Thee, O Lord, to render us worthy to receive this holy Sacrament in remission of sins, and to give Thee glory with grateful hearts, as well as to the Son, and to the Holy Ghost, now, and throughout all ages.

DEACON. — Sir, give the blessing.

The Priest, turning towards the people, elevates the Holy Sacrament, making the sign of the Cross, and says aloud :

Let us partake holily of the holy, holy and precious Body and Blood of our Lord and Redeemer Jesus Christ, who, descended from Heaven, is distributed among us. He is the life ✠, the hope, the resurrection, the expiation and pardon of sins. Sing unto the Lord our God, sing a psalm to our immortal and heavenly king, who sitteth on the chariot of the Cherubim.

DEACON. — Sing, O Clerks, to the Lord our God, in the sweetest tones, sing spiritual songs; for

to Him are due psalms and benedictions, allelujahs and spiritual songs. Sing psalms, O Ministers, and bless the Lord of Heaven.

They draw the little curtain, and the Priest holding the Sacred Host, kissing it, says :

What blessing and what thanks can we render for this Bread and this Cup? We praise Thee, alone, O Jesus, with Thy Father and the Holy Spirit, now and throughout all ages.

He adds:

I confess, and I believe that Thou art the Christ, The Son of God, who hast borne the sins of the world.

Dividing over the Chalice the Sacred Host into three parts, he puts one into the Chalice, saying :

Plenitude of the Holy Spirit.

Holding the other parts, he prays in a low voice, whilst the Clerks sing :

CLERKS. — Christ sacrificed is distributed among us. Allelujah !

He gives us His Body as food, and He sheds forth His Holy Blood upon us. Allelujah !

Approach the Lord and fill yourselves with His light. Allelujah !

Taste and see how gracious the Lord is. Alle-
lujah !

Bless the Lord in the Heavens. Allelujah !

Bless Him in the highest Heavens. Allelujah !

Bless Him all ye his Angels. Allelujah !

Bless Him all ye his Powers. Allelujah !

Sometimes, after these benedictions, the Clerks add a canticle appropriate to the feast of the day.

Monday.

O Thou the true light and splendour of the Father, the Emanation and image of His essence, the Word and generation; who hast erected the holy Church on seven columns, Thou who art the ready victim led to sacrifice, permit us to nourish ourselves at the table of Thy wisdom; have mercy upon us.

Tuesday.

O Thou the Bread of life and of immortality, the holy and ineffable food, awful Sacrament; Who art descended from Heaven to vivify man, ardent and vivifying Life; give to us an hungred the food of thy tenderness. Have mercy upon us.

Wednesday.

O Thou who art the Door of Heaven and the road to Paradise; Lord of Heaven, praised by the heavenly choirs; who hast distributed Thy pure Body and

Blood to the Apostles, cleanse us, that we may participate in Thy holy Sacrament. Have mercy upon us.

Thursday.

O Word of the Father, and holy Pontiff, praised by the Angels in the highest Heavens; Thou who, sacrificed on the Cross in Thy flesh, hast shed Thy Blood for the salvation of the world; blot out our sins by the virtue of Thy vivifying and expiatory Blood, which giveth salvation and life. Have mercy upon us.

Friday.

O Thou spiritual and anointed head corner stone, (Jesus Christ), glorified by the Angels; who, on the Cross, hast caused to gush out, from Thy sacred side, a source abounding in immortality, which has watered the entire universe; permit us, athirst, to drink from Thy Cup of salvation. Have mercy upon us.

Saturday.

O Lamb of God; Thou who art always sacrificed and always living, and glorified by the immortal hosts; who, pure from all fault, wast led to death and in order to reconcile us with the Father, art sacrificed and effacest the sins of the world; remember the souls of our departed, who died firm in the faith. Have mercy upon us.

While the Clerks chant, the Priest, holding the two fragments of the Host over the Chalice, says in a low voice :

O holy Father, who hast called us by the same name as Thine only Son, and hast enlightened us by the baptism of the spiritual font; make us worthy to receive this holy Sacrament in remission of our sins; imprint in us the grace of Thy Holy Spirit, as Thou didst in The holy Apostles, who, in nourishing themselves with it, have become the purifiers of the universe. Now, O beneficent Father, grant that this communion may have on me the effect of the communion of the disciples, dissipating the darkness of my sins: behold not my unworthiness, and withdraw not the grace of Thy Holy Spirit; but, according to Thine immense love, grant that this Sacrament may be an expiation for our sins, and absolution of our trespasses; as our Lord Jesus Christ has said and promised it: He who eateth of my Body and drinketh of my Blood, shall live eternally. Grant, then, that this may purify us from all stain, that those who eat and drink of it, may give blessing and glory to Thee, O Father, with the Son, and the Holy Spirit, now, etc.

Peace ✠ be with all.

I give thanks unto Thee, o Christ, our King, that, all destitute of merit as I am, Thou hast rendered me worthy to participate in Thy Holy Body and

Blood. Now I pray Thee, O Lord, that this may not serve unto me for condemnation, but for the expiation and pardon of my sins, and for the healing of both my soul and body, and for the accomplishment of all good works. May this (divine mystery) sanctify my breath, my spirit and my body, that I may become the temple and habitation of the Holy Trinity, and be found worthy, in union with Thy saints, to glorify Thee, with the Father and the Holy Spirit, now, and throughout all ages.

Prayer of St. Chrysostom.

I give thanks unto Thee, I magnify and glorify Thee, O Lord my God, inasmuch as, unworthy as I am, Thou hast rendered me worthy on this day to partake of Thy Divine and awful mystery, of Thine Immaculate Body and Thy precious Blood. Now taking for intercessors these (holy and sacred objects), I implore Thee to preserve me every day, and every hour of my life in Thy holiness, that ever remembering Thy clemency, I may live with Thee, who, for us hast suffered, wast dead, and art risen again. O Lord God, Thou who hast sealed my soul with Thy precious Blood, let not the infernal destroyer approach me. Thou who art all-powerful, purify me by the virtue of this divine mystery, from all deadly works; Thou, who alone art without sin. Strengthen my life against every temptation, that the enemy

may retire, full of shame and confusion at every attack. Direct my thoughts, my words and ways. Dwell ever within me, according to Thine infallible promise: He who eats my Body and drinks my Blood, dwells in me, and I in him. Thou hast said it, O Lover of mankind, confirm these words of Thy divine and irrevocable decrees: for Thou art a God of mercy, of clemency and of love, the giver of all good; and to Thee belong glory, together with the Father, and Thy Holy Spirit, now, and throughout all ages.

Then signing himself with the sign of the Cross, the Priest asks of God divers favours for himself, for the people, for every body, even for those who have offended him, and for his enemies, and full of reverential fear, he partakes of the Sacred Body and drinks of the Cup, saying:

May Thine incorruptible Body be unto me ✠ for life; and Thy Holy Blood for cleansing and remission of my sins!

Then they open the little curtain, and the Deacon receives the Holy Sacrament. Then the Deacon takes the Chalice and turning towards the people, says aloud:

Approach ye with fear and faith, and communicate holily.

CLERKS, *aloud*. — Our God and our Lord, has appeared to us. Blessed be He who cometh in the name of the Lord.

The holy communion is given to those who are prepared, then the Priest makes the sign of the Cross on the People, saying aloud:

O Lord, save ✠ Thy people, and bless Thine inheritance, conduct them, exalt them, now and to the end of all ages.

Then they draw the great curtain, and the Bishop puts on, anew, the robes of honour, which he had taken off at the moment of the offertory :

CLERKS. — We are loaded, O Lord, with Thy benefits, nourished as we are with Thy Body and Blood. Glory be to Thee in the highest Heavens, to Thee, who hast satisfied us. Thou, who nourishest us without ceasing, bestow on us Thy spiritual blessing. Glory be to Thee in the highest Heavens, to Thee, who hast satisfied us.

During this interval, the Priest says in a low voice :

We thank Thee, Almighty Father, who hast prepared for us this sure port, the holy Church, temple of sanctity, where is glorified the most Holy Trinity. Allelujah !

We thank Thee, O Christ our king, who hast given us life through Thy vivifying body and Thy precious and Holy Blood. Forgive us, and be merciful to us. Allelujah !

We thank Thee, O true Spirit, who hast renewed the holy Church ; keep it pure in the faith of the most Holy Trinity, till the consummation of ages. Allelujah !

DEACON. — Let us again pray God for peace; and with still more fervour, after having received with faith the divine, celestial, immortal, immaculate and most pure Sacrament: Let us thank God.

CLERKS. — We thank Thee, O Lord, who hast nourished us at Thine immortal table, by giving us Thy Body and Blood for the salvation of the world, and for the life of our souls.

PRIEST, *in a low voice*. — We thank Thee, O Christ our God, who hast given us such food of goodness, that we may live holily. Through it preserve us pure and stainless, dwelling in us by Thy divine protection: direct us in the way of Thy holy and beneficent will, by which, strengthened against every will of Satan, we may listen only to Thy voice and follow Thee alone, Almighty and true Pastor, and may obtain from Thee the place prepared in Thy heavenly kingdom, O our God, Lord, and Redeemer, Jesus Christ, who art blessed with the Father and the Holy Spirit, now, and throughout all ages.

Peace ✠ be with all.

To Thee inscrutable, incomprehensible, threefold creating Essence, beneficent Holy Trinity, inseparable and consubstantial, belong glory, power and honour, now, and throughout all ages.

When the Celebrant has finished this prayer, the Deacon says :

Sir, give the blessing.

Then they open the great curtain, and the Celebrant holding the Gospel, turns, with the Deacons, towards the people, and says aloud ;

Thou, O Lord, who blessest those who bless Thee, and who sanctifiest those who hope in Thee, save Thy people and bless Thine inheritance ; preserve the plenitude of Thy Church ; cleanse those who have piously visited the majesty of Thy house. Glorify us by Thy divine virtue, and forsake not those who hope in Thee. Give peace to the whole world, to the Churches, to the Priests, to christian Kings and their armies, and to all this people ; for every good gift and every thing perfect descend from on high, from Thee, who art the Father of light ; and to Thee belong glory, power and honour, now, and throughout all ages.

The Clerks say thrice :

Blessed be the name of the Lord, now and to the consummation of ages.

PRIEST. — Accomplishment of the Law and the Prophets, Christ our God and Redeemer, who hast fulfilled all the prescriptions ordained by the Father, fill us with Thy Holy Spirit.

DEACON. — Orthi. (*Let us rise*).

PRIEST. — Peace ✠ be with all.

CLERKS. — And with thy spirit.

DEACON. — Listen with fear.

PRIEST. — The holy Gospel according to S.^t John.

CLERKS. — Glory be to Thee, O Lord our God.

DEACON. — Proschume. (*Be attentive*).

CLERKS. — It is God who speaks.

PRIEST. — In the beginning was the Word, etc.
(Chapt. I. 1. *to verse the 18th*).

*During Easter, they chant the Gospel of S.^t John
XXI, 15: So when they had dined. (to verse 20).*

The Gospel ended, the Clerks answer :

Glory be to Thee, O Lord our God.

DEACON. — By the holy Cross let us pray God,
that by it He may deliver us from sin, and save us
by His merciful grace. O Lord our God almighty
save us and have mercy upon us.

THE PRIEST SAYS THREE TIMES. — Lord have
mercy upon us. *Then,*

Keep us in peace, O Christ our God, in the shadow of Thy holy and venerable Cross; deliver us from the enemy, visible and invisible; make us worthy to thank and to glorify Thee with the Father and the Holy Spirit, now, etc.

CLERKS, — I will bless the Lord always: may His blessing be ever on my lips.

The Priest making the sign of the Cross on the people, says :

Be blessed ✠ by the grace of the Holy Spirit; go in peace, and may the Lord be with you all! Amen.

Then inclining to the altar he says :

Lord God Jesus Christ, have mercy upon me.

Then he goes to the Sacristy, where he takes off the sacred vestments.

Whilst they recite the psalms, a Priest distributes the blessed bread to the people.



WHEN THE HOLY SACRAMENT IS EXPOSED,
OR THE COMMUNION IS GIVEN TO THE PEOPLE,
THEY SING THE FOLLOWING

HYMN

(O Church) Mother of the faith, asylum of holy marriage!
Splendid nuptial chamber !
Dwelling of the immortal Spouse,
Who has adorned Thee with eternal ornaments !

Thou art another admirable Heaven,
Elevated from glory to glory,
Who regeneratest us by means of holy Baptism,
And makest us sons shining as the light.

Who distributest to us this purifying bread,
And givest us to drink this awe-inspiring blood ;
Who raisest us to the highest degree
Even to share the destiny of the celestial Intelli-
[gences.

Come then, O Sons of the new Sion,
Approach the Lord with purity,
Taste and see how our Lord
Is good and powerful.

The Ark of the Covenant was a type representing Thee;
 But Thou art the type of the Supreme Tabernacle.
 It has broken the adamantine gates, (*)
 Thou hast torn from their foundation the gates
 [of hell.

It triumphed over the Jordan,
 Thou, over the sea of universal wickedness.
 Its leader was Joshua,
 Thine is Jesus, the only Son of the Eternal Father.

This bread is the Body of Jesus Christ,
 This cup is the Blood of the new Testament;
 The greatest of mysteries is revealed to us,
 God manifests Himself to us.

Here is Christ Himself, the Divine Word,
 Who sitteth at the right hand of the Father,
 Who, sacrificed here amongst us,
 Effaceth the sins of the world.

He is blessed in all Eternity
 With the Father and the Holy Spirit,
 Now, for ever and ever,
 Throughout all ages.

(*) The gates of Jericho.

THE ARMENIAN RITUAL

PART II.

THE DIVINE ORDINANCES

ACCORDING TO

THE ARMENIAN RITUAL

BY

F. JAMES D. ISSAVERDENZ

Second edition

VENICE

PRINTED IN THE ARMENIAN MONASTERY OF St. LAZARO

1873

THE ARMENIAN RITUAL
PART II.

THE DIVINE ORDINANCES

ACCORDING TO
THE ARMENIAN RITUAL

Being a translation from the original
in the Armenian language; to which is added
a few explanatory paragraphs

BY
F. JAMES D. ISSAVERDENZ

Second edition

VENICE

PRINTED IN THE ARMENIAN MONASTERY OF St. LAZARO

1873

TO MR. F. COLTON,
CONSUL OF THE UNITED STATES OF AMERICA
AT VENICE

g. Allen M. ...
21
Apr
11
It was in September of last year, that I had the honour to receive you, when for the first time you came to visit this Armenian Institution at San Lazzaro, in the Lagune of Venice. The day was one of great beauty, and you well remember it, as adding so much to the pleasure of your visit; while I shall ever remember the occasion as being the commencement of your sincere and valued friendship. You were accompanied by some acquaintances who, as well as yourself, were much interested in all questions relating to the administration of the Sacraments in the Armenian Church. This led me to write something on the subject, as also to add literal translations from the Original Armenian; and

*now when the work is finished I send it forth, hoping
that it may be agreeable to you, and useful to others.
Believe me to be always your faithful friend*

F. JAMES DR. ISSAVERDENZ

*Armenian Monastery of San Lazzaro
June. 30. 1867.*

CONCERNING THE ARMENIAN RITUAL.

The first essential and regular arrangement of the Armenian Ritual, as we find mentioned in the Armenian national history, was made towards the beginning of the fifth century; at which time there lived the most celebrated doctors of the Armenian Church, S^t. Isaac and S^t. Mesrob-the first, translator of the Bible into Armenian, the latter, inventor of the Armenian Alphabet-and both fitted to adorn the Armenian Church with wise rules and disciplines, and enrich the Armenian Ritual with such ceremonies as they thought proper to introduce from other systems of the east, in conformity with the national spirit.

By such a wise arrangement, principally, the Armenians came to possess a ritual of the Church, that, properly may be said, to be one of their highest national glories, and which after the surname of its principal compiler is called *Mashdotz* (*Մաշտոց*).

In the course of succeeding times this Ritual was enriched, by other celebrated Armenian doctors, with such prayers and benedictions, as they thought proper to introduce from foreign Rituals.

Of this Ritual there are to be found about fifty manuscript copies in the Armenian library in Venice, the oldest of which is a large one, in folio size, written on parchment, and, as it seems probable, in the beginning of the eighth century.

It was in 1832 after a scrupulous comparison of all these manuscripts, the first edition of the Armenian Ritual was published in Venice, by the Mekitaristcan society of San Lazzaro.

And now making use of that first edition, I translate, word for word, the prayers of the Sacrament of Baptism and Confirmation, as well as those of the ceremony which is to be performed by the mother of the Child.

To these I have an idea to join some notices of the administration of other Sacraments, which I think would not be without interest to those who wish to know something in regard to the eastern rites.

I.

A FEW NOTICES CONCERNING THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM ACCORDING THE ARMENIAN RITUAL.

The first rule we find in the Armenian Ritual for the administration of the Sacrament of Baptism, is the instruction it gives in regard to adults, who, not yet christians through Baptism, aspire to become so.

These, the Ritual admonishes not to baptize and not to allow them to enter the Church, before three weeks, or more, during which time they have studied as catechumens, all the doctrines of the faith of the Church of Christ. During this time of exercise, the duty of the teacher will be always to exhort to prayer the person who aspires to baptism.

After having been made acquainted with all the truths of the faith of Christ, he may be baptized after the manner adopted for little children.

As for little children, they will be baptized on the eighth day after their birth, - except in cases

where there is danger of death. - The Godfather brings the child to the Churh, where the priest and the deacons perform the ceremony after the rules of the Ritual.

II.

It is a custom in the Armenian Church to tie around the head of the newly baptized person, like a crown, a string or riband, twisted of red and white threads, at the end of which hangs a small cross. This crowning typefies the graces of the Holy Spirit, with whom every newly baptized person is filled, through the Sacraments of Baptism and Confirmation.

This kind of crown or string, is prepared or twisted, in the beginning of the ceremony of baptism, while reciting the CXXX. psalm; at which time they twist together the red and white threads. But it is tied round the head of the Child after he has received the Sacrament of Confirmation, as the reader may find in the course of the prayers of that sacrament. And this crown is to be worn continually for eight days; after which time, during a short prayer, it is taken off by the priest.

III.

The fount or the basin of baptism, is ordinarily placed in a particular chapel, the entrance to which

opens into the Church. It is always cut in stone, and cannot be made of any other material. The first part of the prayers of the ceremony, are performed outside of the door of the baptistery, as is recommended by the ritual, in the words « *out of the doors of the Church* ».

IV.

The duty of blessing the oil they make use of in the ceremony of baptism, belongs to the priest who performs the ceremony of the sacrament upon the catechumen, and is done during the time he is reciting the prayers, and in such quantity only as is sufficient for that one ceremony; so that nothing of it remains. This we find recommended by the Armenian patriarch, John the Philosopher, (718) in his writings: « It is the priest 's duty » he says, « to bless the oil of baptism during the ceremony, and in as great a quantity as is requisite for the occasion; and in the meantime to finish that by applying it to the person that receives the sacrament of baptism; and dare not a second or more times bless the oil that once was blessed. That is to be used only for the unction of the catechumens during the time they are baptized in the fount and dare not make any use of the same in other sacrament of unction ».

Formerly it was the custom of the Armenian Church to anoint also the catechumen outside the

doors of the baptistery with this oil, and introduce him afterwards near the fount. But with time this custom was laid aside, as not an essential ceremony.

V.

The essential part of baptism is to pour water, with the hand, upon the head of the catechumen three times, pronouncing separately, each time, the name of, *Father, Son, and Holy Ghost*. After which they were wont to immerse the catechumen three times under the water; but this ceremony, is secondery, and typefies the participation in the interment of Christ, through which the original sin is buried, and through the grace of Christ the newly baptized becomes worthy to be inscribed in the number of those that are affiliated to God.

VI.

In this way is to be baptized immediately the new born child when it is in danger of death; which ceremony may be performed by any one present, though not a churchman, by pouring only water upon the head. But if it recovers from its sickness, it should to be carried into the Church, where they will perform all the ceremony, except the pouring of the water three times upon its head.

OF THE SACRAMENT OF CONFIRMATION.

The Sacrament of Confirmation was regarded by the eastern Church from all antiquity as an essential point to be administrated early to the faithful, that they might acquire the assistance of the grace of the Holy Ghost. The dangers of life which might arise from any cause and under any circumstances through sicknesses or persecutions, persuaded her priests to apply the administration of that holy Sacrament immediately after the ceremony of baptism; so that, on all occasions, the faithful might find themselves fortified with the graces of the Holy Spirit.

It is for the same reason that the Armenians also were accustomed till now to administer that Sacrament together with that of baptism. But contrary to the custom of the western Church that Sacrament is performed by the same priest who administers the sacrament of baptism.

After he has ended the ceremony of baptism, he anoints with the holy Chrism the nine members of the body of the newly baptized, as may be seen in the course of the prayers connected with that ceremony.

After which he blesses also the clothes of the child, and clothing him, he crowns his head with the string or ribbon which they have twisted in the beginning of the ceremony of baptism, which typifies the grace of the Holy Spirit, as said before.

And now if the newly baptized be an adult, he partakes of the holy Sacrament of Communion; or if a new-born child, they make him partake of that holy Sacrament, by touching his lips with the holy Body of our Lord Christ. (*)

These two ceremonies being over, if the newly baptized person be a child, they carry him home; if an adult, there is a rule to observe. He is obliged not to move from the Church for seven days, continually clothed in white dress, and having his head covered with a white linen. His duty will be to perform the service in the church, and spend his time always in prayer, partaking every day of the Holy Sacrament of Communion.

(*) In this way they make him partake of the Holy Communion; but ordinarily these ceremonies are performed during the Holy Mass: and then, after the priest has confirmed him and made him worship before the altar and the holy Cross, he brings him to the officiating priest at the time he is consuming the Holy Sacrament, who wetting his forefinger in the Holy Blood, he puts it in the mouth of the child, saying: « May this be as cure to thy soul and body: Plenitude of the Holy Spirit ».

COMMENCEMENT OF THE CEREMONY FOR THE ADMINISTRATION OF THE HOLY SACRAMENT OF BAPTISM.

They begin to recite the CXXXst. psalm, dedicated to the twisting of the string for the crown.

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Let Israel hope in the Lord from henceforth and for ever.

Glory be to the Father, to the Son and to the Holy Ghost; now and throughout all ages.

DEACON. — Let us again pray the Lord for peace: receive, save and have mercy upon us.

The Priest makes the sign of the cross upon the string, and says;

PRIEST. — Blessing and glory to the Father, to the Son, and to the Holy Ghost; now and throughout all ages.

Three times they repeat the psalm with the prayer in the same manner, during which time they continue to twist together the threads of the string. At the end of the third time they sing the following hymn upon the twisted string. o

HYMN.

The indivisible Trinity, and his celestial power produced the light of the knowledge of God; let us glorify him with hymns.

The true Holy Ghost, who descended from heaven to-day and dwelt in the Apostles, let us glorify with hymns.

Him, whose descent to-day upon the Apostles was revealed to the prophet, in the mysteries of the redemption, let us glorify with hymns.

DEACON. — Let us pray the Lord unanimously and with faith, to grant us His merciful grace, that the almighty God may save us and have mercy upon us.

The Priest repeats three times :

God have mercy upon us.

After which he recites the following prayer upon the Catechumen :

PRIEST. — Lord our God, the beneficent God, who couldst not abandon mankind, deceived and estranged from Thee, excluded and fallen from the paradise of pleasures; but moved to compassion Thou didst humble Thyself from Thy high estate to our low nature; and taking all our own (nature) excepting sin, through passion and death upon the Cross, having bought our redemption and conversion, Thou didst regenerate us. Receive now also, beneficent Lord, the consecration of this Thy creature, who hastens to approach to Thy holy and only true divi-

nity, bearing the name of christian on his person : and give to him virtue and assistance, and make him worthy of arriving at the purification of the holy fountain of Thy immaculate life, and to the inheritance of the adoption into Thy kingdom of heaven, Jesus Christ our Lord : to whom with the Father, and to Thee, Holy Ghost, belong glory, power and honour, now and throughout all ages. Amen

After this prayer, being still at the door of the Church, they begin to recite the XXVth, XXVIth, LIst, psalms, adding at the end of each of them :

Glory be to the Father, to the Son, and to the Holy Ghost, now, etc.

DEACON. — Let us pray again the Lord for peace ; receive, save us, and have mercy upon us.

PRIEST. — Blessing and glory to the Father, to the Son, and to the Holy Ghost, now, etc.

Having finished with the psalms, the priest takes the Catechumen and gives him to the Godfather to hold him in his arms, saying :

PRIEST. — I was cast upon Thee from the womb : Thou art my God from my mothers belly. ¹

The Godfather kneeling receives the Catechumen in his arms, while the deacon preaches :

DEACON. — Let us pray again the Lord for peace. For this catechumen, let us pray the God who loves man, to take compassion according to his great clemency, and make him worthy by the washing of regeneration, and the robe of incorruption, to be numbered among those who believe in His

¹ Psalm. XXII. 40.

name, and to save him through the grace of His clemency. Almighty Lord our God, save us and have mercy upon us.

The Priest says three times :

God have mercy upon us.

Afterwhich he recites this prayer :

PRIEST. — Receive Lord, who lovest man, this catechumen who is offered to Thee : purify his mind and his thoughts from all the deceptions of the enemy ; and make him worthy to wash away, in the holy fountain, the corruption of his sins, and to be regenerated through the light of the graces of Thy Son Jesus Christ. In order that he also may glorify, together with us, the Holy Trinity, the Father, the Son and the Holy Ghost : now and throughout all ages. Amen.

DEACON. — Let us pray again the Lord for peace. For the expiation of sins, and for the pardon of faults, and in order that God's clemency may descend upon this catechumen, let us pray the Lord.

The Priest three times :

Lord have mercy upon us.

PRIEST. — Lord God great and glorified by all creatures : having put his confidence upon Thy terrible name, this Thy servant, has bowed his head to Thy holy name, to whom bends every knee both those that are in heaven, on earth, and under the earth : and every tongue should confess that Jesus Christ is Lord, to the glory of God the Fa-

ther. ¹ And now Lord, grant to this man participation in Thy terrible name, which has destroyed the deceptions of demons and corrupt idolatries, and overcame all satanic artifices. Look Lord with compassion upon this person: banish and remove from him, through the mention of Thy all victorious name upon him, all that is hidden by the impure demons, the thoughts, the words and the deeds and all the frauds, by which evil spirits deceive and destroy men. So that terrified by Thy victorious name they shall be cast down and tormented by invisible tortures, remove from him by oath, and let them never more return to him. Fill him with Thy celestial graces, and rejoice him with the perfect appellation of the name of Christian. And may he in due time be worthy the baptism of regeneration, and having received the Holy Ghost, may he be body and member of Thy holy Church, and living blamelessly in this world with irreproachable fidelity to christianity, may he attain to future happiness with all those who love Thy holy name; glorifying the immutable dominion of the Father, of the Son, and of the Holy Ghost; now and throughout all ages. Amen.

They recite the XCist psalm; at the end of which:

Glory be to the Father, to the Son, etc.

DEACON. — Let us pray again the Lord for peace. For the descent of God's clemency on this catechumen, let us pray the Lord.

¹ Philipp. II. 40, 44.

Priest, three times :

Lord have mercy upon us.

The Priest placing then his hand upon the Catechumen, recites the following prayer.

PRIEST. — Eternal God, we invoke Thee to come to our assistance; Thou who art the Creator of every thing, visible and invisible. This Thy servant confiding in Thy omnipotent name, comes to receive this spiritual consecration, to be made worthy of the purification of the holy fountain. And now by the grace of Thy clemency, Holy Trinity, behold we put our hands upon this Thy creature; and confirm him in the name of the Father, of the Son, and of the Holy Ghost; and interdict, through Thy name, all spirit of error, as well as the impure and dumb devil, in order that he should remove from the creature of Thy image, and from the works of Thy hands; and never more should approach to him. Listen to us our God; subdue the evil one through Thy power, and purify this Thy servant from all influence of the adversary: in order that he may, through Thy power, renounce alligiance to the enemy of our salvation.

At the end of this prayer the Priest orders the Catechumen or the Godfather to turn towards the west, and to lift up his hands in the form of renunciation; the Catechumen being with the Godfather in the left side of the Church, and the Priest in the right, the latter causes the Godfather thrice to swear as follows :

PRIEST. — We renounce thee, Satan, and all thy frauds, thy deceptions, and thy worship, thy inspirations, thy ways, thy wicked will, thy wicked an-

gels, thy wicked ministers, thy wicked agents, and all thy wicked power.

And he asks the Catechumen or the Godfather:

PRIEST. — Dost thou renounce?

CATECHUMEN. — I do renounce.

PRIEST. — Dost thou renounce?

CATECHUMEN. — I do renounce.

PRIEST. — Dost thou truly renounce?

CATECHUMEN. — I do truly renounce.

Now the Priest orders the Catechumen to turn with the Godfather towards the east side, and gives to the Catechumen or to the Godfather to hold in the hand a lighted wax candle, and says:

PRIEST. — Turn to the light of the knowledge of God.

Now the catechumen stands with the Godfather in the right side of the church, and the Priest in the left. The Priest causes the former to make with his hands the form of requesting, and also to confess the only true divinity of the Holy Trinity, of the Father, of the Son, and of the Holy Ghost, asking them thrice, and saying as follows; viz.

PRIEST. Dost thou believe in the Holy Trinity in the Father, in the Son and in the Holy Ghost, in the three persons and in only one nature? Dost thou believe in the incarnation of Christ, in the annunciation of Gabriel, in the conception, without seed, of the holy Virgin Mary, in the virginal birth of Christ, in the baptism, in the doctrine, in the betrayal, in the Cross, in the burial, in the resurrection after three days, in the divine ascension, in the sitting down at the right hand of the Father, in the future coming, in the holy catholic and apostolic Church, in the remission of sins, in the resurrection

of the dead, in the judicial authority, in the recompensation according to the deedes done in each body, and in the eternal life? dost thou believe?

CATECHUMEN. I do believe.

In this way the Priest asks three times the Catechumen or the Godfather, who answers:

I do believe.

Again the Priest asks:

PRIEST. — Dost thou believe in the Father?

CATECHUMEN. — I do believe.

PRIEST. — Dost thou believe in the Son?

CATECHUMEN. — I do believe.

PRIEST. — Dost thou believe in the Holy Ghost?

CATECHUMEN. — I do believe.

Again the Priest says:

PRIEST. — Dost thou believe?

CATECHUMEN. — I do believe.

PRIEST. — Dost thou believe?

CATECHUMEN. — I do believe.

PRIEST. — Dost thou believe with faith?

CATECHUMEN. — I do believe with faith.

Now the deacon sings:

DEACON. — Hallelujah, or^{thi}.¹

PRIEST. — Peace † be with all.

DEACON. — And with thy spirit. Listen with fear.

PRIEST. — The holy Gospel according to St. Matthew.

¹ Ὁρθοί, a Greek word signifying: stand up.

DEACON. — Glory be to Thee, O Lord our God.
 Proschume. ¹ It is God who speaks.

The Priest reads the Gospel according St. Matthew. Chapt. XXVIII.
 from 16 to 20.

GOSPEL

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

And seeing him they adored: but some doubted.

And Jesus coming, spoke to them, saying; All power is given to me in heaven and in earth.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

DEACON. — Glory be to Thee, o Lord our God.

The Priest recites the Nicean Creed:

We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only Son of God, born of the Father before all worlds. God of God, Light of Light, Very God of Very God, begotten, not made, consubstantial with the Father, by whom all things were made in Heaven and Earth, visible and invisible: who for us men and for our salvation, came down from Heaven, was incarnate by the Holy Ghost, of the Virgin Mary and

¹ A Greek word signifying: be attentive.

was made man, and who took from her, Body, Soul and Spirit, and all that in man is, in truth and not in fiction; who suffered, was crucified and buried; who rose again the third day, and ascended with the same body into Heaven; where he sitteth at the right hand of God, and whence He shall come with the same body in the glory of the Father, to judge the quick and the dead; whose reign shall have no end. We believe also in the Holy Ghost not created, but perfect, who proceedeth from the Father and the Son, who spake in the Law, the Prophets and the holy Gospel; who descended into the Jordan, who announced the Envoy (CHRIST) and dwelt in the Saints. We believe in one Universal and Apostolic Church, in one baptism, in penance for the expiation and remission of sins, in the resurrection of the dead, in the Eternal judgment of body and soul, in the kingdom of Heaven, and in the life Eternal.

Now they take away the wax candle from the hands of the Catechumen or the Godfather and recite the CXVIIIth. psalm; at the end of which they enter into the Church (Baptistery), reciting the Cth. psalm; which ended:

Glory be to the Father, etc.

DEACON. — In the name of this holy Church let us pray God, that he may deliver us from sin, and save us by His merciful grace. All-powerful Lord, our God, save us and have mercy on us.

PRIEST. — Within the precincts of this temple, and in the presence of these sacred and divine emblems, bowing, we adore with trembling, and we

glorify Thy holy, wonderful and triumphant reign, and we offer to Thee benediction and glory, together with the Father and the Holy Spirit, now and throughout endless ages. So be it.

Now they stand before the holy fountain, holding, prepared, the holy oil;

DEACON. — Let us pray again God for peace. For the descent into this oil of the graces of the all-powerful Holy Ghost. Let us pray the Lord, and say altogether with one accord.

PRIEST. — (*Three times*) Lord have mercy upon us. Be Thou, blessed Lord, our God, who hast chosen a people for priesthood and a kingdom, for a sacred nation and a special people; as in former times also Thou didst anoint, with such holiest oil, priests and kings and prophets. So now we pray Thee, beneficent Lord; send the graces of Thy Holy Spirit into this oil, in order that unto him who shall be anointed with it, it may be spiritual purification of thoughts. May he fight and subjugate by it the enemy (devil), and have the virtue to keep the precepts and perform good works, and be perfectly disciplined in the love of God. In order that with an illuminated mind he may live in this world for the salvation of his soul, and for the glory of the holy Trinity, and be worthy to attain to the inheritance of those who have loved the name of Jesus Christ our Lord; unto whom and to Thee Father, together with the Holy Ghost, belong glory, power, and honour, now and throughout all ages. Amen.

Now he pours the water, which is a little warm, in the font, by making the form of a Cross; and in the meantime they recite the XXIXth. psalm, at the end of which:

Hallelujah, hallelujah.

They read a lesson from Ezekiel. XXXVI. 25-28.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stonheart out of your flesh, and I give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Another from St. Paul. Galatians, III. 22-29.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

At the end: Hallelujah, Hallelujah, Hallelujah.

The Lord is my shepherd; I shall not want. ¹

DEACON. — Hallelujah orthi.

PRIEST. — Peace † be to all.

DEACON. — And with thy spirit. Listen with fear.

PRIEST. — The holy Gospel according to St. John.

DEACON. — Glory be to Thee, O Lord our God. Proschume. It is God who speaks.

St. John. Chapt. the III^d. from. 1-8.

GOSPEL

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.

¹ Psalm. XXIII. 1.

Jesus answered and said to him : Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.

Nicodemus saith to him : How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

Jesus answered : Amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

That which is born of the flesh, is flesh : and that which is born of the Spirit, is spirit.

Wonder not, that I said to thee, you must be born again.

The Spirit breatheth where he will : and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth ; so is every one that is born of the Spirit.

DEACON. — Glory be to Thee, O Lord our God.

The Deacon preaches upon the water of baptism.

DEACON, — Let us pray again the Lord for peace.

PRIEST. — Lord have mercy upon us.

DEACON. — For the celestial peace and for the salvation of our souls, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — For the peace of the whole world, and the stability of the holy Church, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — For the life, and for the salvation of the soul of our Patriarch, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — That the Lord may direct the works of the hands of this priest who baptizes, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — For the purification of this water, that it be fitted to cooperate with the Holy Ghost, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — In order that it may be blessed in like manner as Jordan was, through the graces of the only Son of God, who has illuminated us, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — In order that it may become medicament to our soul and body, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — For those regenerated ones who are baptized with this water, that they may become sons of the light and of the day, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — Commemorating the Virgin Mary, Mother of God, S^t. John the Baptist, and S^t. Stephen, the first Martyr, and our holy Patriarch S^t. Gregory, and all the Saints; with all these let us pray the Lord.

PRIEST. — Remember them Lord, and have mercy upon us.

DEACON. — Again unitedly for our true and holy faith, let us pray the Lord.

PRIEST. — Lord have mercy upon us.

DEACON. — Let us commend ourselves, and each-other mutually, to the Lord God, all-powerful.

PRIEST. — We commend ourselves to Thee, O Lord.

DEACON. — Have mercy upon us, O Lord, according to Thy great mercy; let us say all together.

PRIEST. — Lord have mercy upon us. (*repeated thrice.*)

The Priest placing the neophyte near the Font, recites the following prayer upon the water of baptism.

PRIEST. — Thou, Lord, through Thy great power, didst create the sea and the earth, and all the creatures that are in them. Didst divide, and establish the waters in heaven, which is the residence of Thy celestial hosts, who glorify Thee incessantly. Didst send Thy holy Apostles, ordering them to preach to and baptize all the infidels, in the name of the Father, of the Son, and of the Holy Ghost. Didst decree, also, by Thy unerring word, that those who are not regenerated, through the water, should not enter into Paradise. Of which thing being afraid, this Thy servant, desiring Thee, who art the eternal life, came willingly to be baptized; spiritually, with this water. We pray Thee, Lord; send Thy Holy Spirit into this water, and bless † and purify it, in the same manner that Thou didst purify Jordan by descending into it, Thou, our Lord Jesus Christ, who wast all-pure from sin, typifying thereby in this fountain

of baptism, the regeneration of all men. Grant unto him through this water, by which now he is baptized, that he may obtain pardon for his sins, receive Thy Holy Spirit, be numbered with those who are affiliated with Thee heavenly Father, and be worthy of an inheritance in Thy celestial kingdom. In order that, purified from sin, he may live in this world according the pleasure of Thy will, and, in the future life, may receive, with all Thy saints, the infinite good blessings, and gladly glorify the Father, the Son, and the Holy Ghost, now and throughout all ages.

After this prayer the Priest pours into the water, in form of a cross, three drops of the holy oil, saying:

PRIEST. — May this water be blessed † and purified through the sign of the holy cross, of the holy gospel, and of the holy chrism; in the name of the Father, and of the Son, and of the holy Ghost; now and throughout all ages.

THEE PEOPLE. — So be it. Hallelujah, hallelujah, hallelujah.

Three times, the Priest and the People repeat the same thing, after which the Priest says.

PRIEST. — Glory be to the Father, to the Son, and to the Holy Ghost; now and throughout all ages.

THE PEOPLE. — Amen. So be it.

The Priest orders to unclothe the Catechumen and to make him ready for the holy purification, mean while he recites the following prayer:

PRIEST. — O Lord, who didst call this Thy servant to the purification and to the light of baptism; we pray Thee, to make him worthy of Thy eminent graces; efface from him the corruption of sin, and restore in him new life; fill him with the graces of the Holy Ghost and number him among those affiliated to Christ; to whom belongs glory, power and honour, now and throughout all ages.

He asks then the Catechumen or the Godfather :

PRIEST — What dost thou demand ?

CATECHUMEN. — I demand to be baptized.

PRIEST. — Dost thou truly demand it ?

CATECHUMEN. — I demand with faith to be baptized and purified from sin, to be released from the demons, and to serve God.

PRIEST. — Be it unto thee according to thy faith.

The Priest then asks the name of the Catechumen, and makes him descend into the font. If he is a child, the Priest with his left hand holds him by the neck, and with his right hand takes him by the feet, taking care to keep the head turned towards the west and the feet towards the east; the head up high, the face turned up and the feet down. Then with his right hand taking of the holy water, says as follows : viz

PRIEST. — (N. N.) servant of God, coming by his own will to the state of a catechumen, and from that state to that of baptism, is now baptized by me, in the name of the Father - *at which name with his palm he pours water upon the head of the child*, - and of the Son, - *again he pours water with the hand* - and of the Holy Ghost. - *a third time he pours water with his hand on the head of the catechumen.*

In this operation consists the essence of baptism, which the minister ought to perform with care and diligence.

Then the Priest immerses the child in the water, saying:

PRIEST. — Redeemed by the blood of Christ from the servitude of sin, receiving the liberty which arises from affiliation with Thee, heavenly Father, he becomes, coheir with Christ, and a temple of Thy Holy Spirit.

Thrice he recites these last words, and thrice immerses him under the water, burying thus the original sin; and typifying by it Christ's sepulture of three days. Washing then the whole body, he says:

PRIEST. — Ye that were baptized in Christ, have been clothed Christ, hallelujah; and ye that were illuminated in God the Father, may the Holy Ghost rejoice in ye, hallelujah.

Afterwards they recite the XXXIVth. psalm; but if the person baptized be a child, they recite only the first three verses. At the end:

DEACON, — Hallelujah, orthi.

PRIEST. — Peace † be with all.

DEACON. — And with thy spirit. Listen with fear.

PRIEST. — The holy Gospel according to St. Matthew.

DEACON. — Glory be to Thee, O Lord our God. Proschume. It is God who speaks.

He reads the Gospel, St. Matthew Chapt. the III. 13-17.

GOSPEL

Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized of him.

But John stayed him, saying: I ought to be baptized of thee, and comest thou to me?

And Jesus answering, said to him: Suffer it to be so now: for so it becometh us to fulfil all justice. Then he suffered him.

And Jesus, being baptized, forthwith came out of the water; and, lo, the heavens were opened to him; and he saw the Spirit of God descending as a dove, and coming upon him.

And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

DEACON. — Glory be to Thee Lord, our God.

Saying the words: « *And Jesus, being baptized, forthwith came out of the water* », he takes out from the font the Catechumen, and gives him to the Godfather, and continues to read the last verse of the Gospel.

Then he recites the Lord's prayer, for the Catechumen who has become a son of God. Afterwards he recites the following prayer.

PRIEST. — Thou Lord God, who didst illuminate Thy creatures, sending down the light of the knowledge of God in Thy servants, hast also released and purified this one, justified, and received him to affiliation with Thyself. Grant him grace to conform himself to Thy will in this life, and make him worthy of the eternal purification, joining him to the number of Thy beloved saints through the merits of our Lord Jesus Christ. To whom with the Father and the Holy Ghost belong glory, power, and honour; now and throughout all ages. Amen.

Peace † be to all. Let us adore God.

Thou God, who art great and eternal, and knowest all that is hidden; who art holy and dwellest among the saints, and savest all men; who grantest Thy knowledge to those who believe in Thee; and hast given to them the right to become sons of God, through the regeneration of the water and spirit: in which way thou didst renew this Thy servant (N. N.) through the expiation of the holy fountain; sanctify him through Thy Truth; fill him with the graces of Thy Holy Spirit; in order that he may become a temple and residence for Thy holy name, and may go forward in the way of justice, and present himself joyfully and without fear at the terrible tribunal of Thy only Son, our Lord Jesus Christ. To whom belong glory, power, and honour; now and throughout all ages.

THE SACRAMENT OF CONFIRMATION.

After having ended the prayers of the Sacrament of Baptism, the Priest taking in his right hand the little flask which contains the holy Chrism, begins with the others to sing the Hymn belonging to the holy oil, which is as follows: viz.

HYMN

Celestial Father, who formerly in the laws of Moses didst give virtue to the oil of the Sanctuary, for anointing those who were destined to be anointed, as an example of Thy only Son; pour Thou also into this oil Thy celestial graces.

Oh Christ, anointed of God! Thy name was called «oil poured» - *according to Solomon*, - and as Thou didst descend among us, and uniting Thy divinity to our nature, Thou didst anoint it, so also into this oil too, pour Thy celestial graces.

Thou Holy Ghost, who didst descend in the holy room among the Apostles, as anointer of the anointed men, and in anointing them didst, through them, regenerate us, terrestrial creatures, and hast made us sons of God; pour Thou also into this oil, Thy celestial graces.

Oh Thou, who through this oil dost adorn Thy

holy bride the Church with spiritual vestments of graces and gifts; her sons together with the angels praise Thee, O Holy Trinity.

After this Hymn the Priest with his right thumb takes of the holy Chrism, and confirms with it the nine members of the Catechumen's body.

First, the forehead, saying:

PRIEST. — This sweet oil † is poured upon thee in the name of Christ, as a seal of the celestial gifts.

Second, the eyes, saying:

PRIEST. — May this seal † which is offered to thee in the name of Jesus Christ, illuminate thine eyes, lest thou sleep the sleep of death. ¹

Third, the ears, saying:

PRIEST. — May this anointment of sanctification † make thee obedient to the commandments of God.

Fourth, the nose, saying:

PRIEST. — May this seal † which is given to thee in the name of Jesus Christ, be to thee as a sweet savour of life unto life. ²

Fifth, the mouth, saying:

PRIEST. — May This seal † which is given to thee in the name of Jesus Christ, be to thee as a watch, and as a solid door to thy lips. ³

Sixth, both the palms, saying:

PRIEST. — May this seal † which is given to thee in the name of Jesus Christ, cause thee to be beneficent, and virtuous, and to do good works.

¹ Psalm. XIIIth. 5.

² II. Corinth. II. 45. 46.

³ Psalm. CXLlst. 5.

Seventh, the heart, saying :

PRIEST. — May this seal of divine cleansing † create in thee a clean heart, and renew a right spirit within thee. ¹

Eighth, the spine, saying.

PRIEST. — May this seal † which is given to thee in the name of Jesus Christ, be to thee a powerful shield; wherewith thou mayest be able to quench all the fiery darts of the wicked. ²

Ninth, the feet, saying:

PRIEST. — May this divine seal † direct thy steps to eternal life; and keep thy foot from being moved.

After this, the Priest blesses the neophyte saying:

PRIEST. — Peace be with thee, saved through God.

THE CATECH. OR GODFATHER. — And with thy spirit.

Now they sing a Hymn:

HYMN.

God has spoken from on high, hear ye people of the earth; hear Him who came and saved all creatures. Let us invoke His name, and send praises to Him on high.

We were called a new Israel in Christ; we became heirs of the Lord and coheirs with Christ,

¹ Psalm. LIst. 10

². Ephesians VI. 16.

then we should invoke the name of the Lord, and send praise to Him on high.

We have tasted the stone of life, and know that the Lord is gracious ; and through faith we were anointed with the oil of holiness, then let us invoke the name of Lord, and give praise to Him on high.

To thee we confide, who art mother and maid-servant of Christ : we should invoke the name of the Lord, and respectfully honour thee.

Now the Priest taking the clothes in his hand, says the following prayer :

PRIEST. — Thou art blessed, Lord omnipotent, Father and sender of our Lord Jesus Christ ; who didst deliver this Thy servant from the gloomy dominion of the enemy, and didst call him through this holy fountain, to the light of truth. Bless † Lord now this crown and the clothes, which are a mark of light ; that he may entirely take root and grow greatly through Thy immoveable hope, that he may walk in the light of Thy countenance, and rejoice always before Thy face, and glorify the Father, the Son, and the Holy Ghost ; now etc.

Ending this prayer he gives orders to clothe the newly baptized child ; and puts on his head the crown which was prepared in the beginning of the ceremony of baptism with a small cross fastened at the end of it ; when clothed, he covers him with a white coat, and gives into his hands two wax candles, red and green ; after which he recites the following prayer :

PRIEST. — Thou art blessed, careful God, who hast clothed Thy servant with a garment of salva-

tion and with a coat of joy; and hast put on his head a helmet of redemption and a crown of graces, as a perfect armor against the adversary. For which thing we too shall glorify gratefully, the Father, the Son, and the Holy Ghost; now and throughout all ages.

Peace † be to all. Let us adore God.

Lord God who lovest men and art merciful, we pray and supplicate Thee; as Thou didst make worthy this Thy servant for Thy blessed hope and Thy eternal redemption, through the regeneration of the water and spirit, grant to him the gifts of peace and of Thy Holy Spirit that come from this consecration, and to attain to Thy eternal and true light; number him among the company of saints that are in heaven, and make him worthy of Thy glorious kingdom; preserve in peace his coming in, and his going out, through our Lord Jesus Christ. With whom, together with the Father and the Holy Ghost belong glory, power, and honour; now and throughout all ages.

After this prayer is ended,† the Priest takes the newly baptized if he be a child in his arms - and brings him up the steps of the altar, and makes him adore before the holy altar and before the holy Cross, kissing the altar on the three sides, as well as the Cross, saying:

PRIEST. — (N. N.) servant of Jesus Christ, coming by his own will from the state of a catechumen to that of baptism, and from baptism to the adoration, worships before this holy altar; he, who cast off from his person his iniquity, and has clothed himself

with the light of the knowledge of God; in the name of the Father, of the Son, and of the Holy Ghost. Amen.

Afterwards he gives the Neophyte into the arms of the Godfather, and recites this prayer:

PRIEST. — Lord God omnipotent, Father of our Lord Jesus Christ; to Thee the faithful bow down their heads. Extend Thy invisible hand, and bless them, and favour the works of their hands; fortify those who are in the state of virginity; and strengthen with chastity all men to walk piously in the love of God. Preserve in peace this child, nourish him and make him grow old in years. Protect all men under their own roof, granting them every kind of joy in our Lord Jesus Christ; with whom to Thee Father and to Thy Holy Ghost belong glory, power and honour, now and throughout all ages.

This prayer ended, if the newly baptized be an adult, he administers to him the holy Sacrament of communion, saying:

PRIEST. — May the body of our Lord Jesus Christ save thee and lead thee to eternal life; amen.

After all this accompanying him to the door of the church, he recites the XXXIII^d psalm; at the end of which, he adds: *Glory be to the Father*, etc.

At the door of the church the Deacon preaches:

DEACON. — Let us again pray the Lord for peace.

For the assistance and salvation that come from heaven, and for the perseverance of this our neophyte, let us pray the Lord, and unitedly say.

The Priest says three times:

Lord have mercy upon us.

PRIEST. — Glory be to Thee eternal king, who didst increase and fill Thy Church with the light of the faith of that multitude, that were saved through the true knowledge of God, preached by Thy Christ; — whom by a spiritual regeneration Thou hast made worthy to be affiliated to Thee, Celestial Father, by making them participate worthily in the body and in the blood of Thy only son. And now, Lord, keep him in the sanctity of Thy Holy Spirit; that he may be irreproachable in doing Thy will, and with innocence reach to eternal life. And all of us allied to him, bless by the grace and mercy of our Lord Jesus Christ, to whom belong glory, power, and honor: now and throughout all ages. Amen.

Peace † be to all. Let us adore God.

Peace, and Creator of peace, Jesus Christ, eternal Priest, and anointed of the Father; behold Thy servant (N. N.) has received Thy holy ointment. We pray Thee Lord, let his name not be blotted out from the book of life; and let us also be worthy of Thy glory, when Thou wilt crown Thy saints, and those who have loved Thy name; and we will incessantly glorify the Father, the son, and the Holy Ghost; now and throughout all ages.

HYMN

O Thou, Holy Trinity, who art glorified by the glory of Thy greatness: make worthy of the glory

of Thy celestial inheritance, us, who were born by the holy fountain.

Thou, Lord, who rejoicesth in the blood of martyrs; through their intercession, make worthy of the glory of Thy celestial inheritance, us, who were born by the holy fountain.

We praise Thee in Thy holiness; through the intercession of the Holy Mother of God, make worthy of the glory of Thy celestial inheritance, us, who were born by the holy fountain.

DEACON. — By the Holy Cross let us pray God, that by it He may deliver us from sin, and save us by His merciful grace. O Lord our God all powerful, save us and have mercy upon us.

PRIEST. — Protector and Hope of the faithful, Christ our God, keep Thy servant in peace, in the shadow of Thy Holy and venerable Cross. Deliver him from the enemy, visible and invisible; make him worthy to praise and to glorify Thee with the Father, and the Holy Spirit, now and throughout all ages. Amen.

Blessed be our Lord Jesus Christ. Our Father, who art in heaven, etc.

PRAYER FOR TAKING AWAY THE CROWN FROM THE
HEAD OF THE BAPTIZED ONES.

On the eighth day after the baptism, the Priest takes the crown from the head of the new baptized, and recites the following prayer upon him:

PRIEST. — Thou Lord who didst purify those who were baptized and enlightened; grant them to remain firm in Thy purification. Keep them, Lord, immoveable, in thy graces, that Thou hast given them; remove them from the seduction of the enemy, from his deceptions, and from the deeds of iniquity; that by the light of Thy wisdom he may keep Thy precepts, and with irreproachable conduct, he may attain the peace Thou hast promised. Send Thy Angel of peace to keep him. And may we all be worthy through hope, for the coming of our Lord Jesus Christ. With whom, to Thee Father as well as to Thee, Holy Ghost, belong glory, power, and honour, now and throughout all ages.

Blessed be our Lord Jesus Christ. Our Father, etc.

**RULES FOR THE CEREMONY WHICH IS TO BE
PERFORMED UPON THE CHILD AFTER HIS FORTIETH
DAY.**

In the fortieth day of the existence of the child, the nurse brings the Catechumen to the door of the Church, accompanied by the Mother. The Priest, together with the Deacon, recites the L1st. psalm. After which they chant the following hymn :

HYMN.

Thou, Word, who art before all eternity, and hast taken human nature from the Virgin; to-day Thou didst come into the temple to fulfil the laws, for the salvation of gentiles.

Thou who sittest upon an immaterial throne, and art praised by the Angels; to-day wast raised in the arms of Simeon, that Thou mightest offer to us Thy eternal life.

Thou, who art the deliverer of the captives and granter of gifts to all; to-day, through the intercession of the old man, deliver me also, who am a great sinner, from the bonds of death, and make me worthy of Thy eternal life.

At the end of the hymn, the Priest recites the following prayer for the Mother of the Child.

PRIEST. — Lord our God, who didst come to save men; look upon this Thy maid-servant, and grant her to confide in Thy holy catholic and apostolic Church, and to participate in Thy precious and holy body and blood. Wash from her body the impurity, and from her soul the stain, now that are accomplished the forty days; and purify her through the grace of the prayers, of the precious ministry of the priesthood. And make her worthy to enter into the temple of Thy holy glory; and to enjoy the infinite benefits that are promised by Thee. And to Thee belong glory, power and honour, now and throughout all ages.

And for the Child he recites this prayer.

PEACE † be to all. Let us adore God.

Lord God, who renewest those that are grown old and givest life to the human race; Thou art our strength and our resource, who confide in Thee. May the grace of Thy mercy be immoveable from this catechumen, who, of forty days, comes and stays here, that through the protection of Thy holy arm, he may be strong and fearless of the influence of the enemy; as Thou Lord art near all men, and beneficent to all. Keep him, and sanctify through Thy truth; and make him worthy, to receive with sanctity the pledge of Thy Holy Spirit, to enter into Thy holy temple. We pray Thee, Lord, that Thy Holy

Spirit may come upon him, the Spirit of Truth, the Spirit of mildness, and the Spirit of affiliation; that he may be without stain and pure, and may be crowned, with Thy Cross in Thy right hand, and be made coheir with Thy beloved saints in the kingdom of heaven by Thee, our Lord Jesus Christ. To whom belong glory, power, and honour, now and throughout all ages.

At the end of this prayer the Priest orders them to enter into the church, and he recites the XLIIId psalm; at the end of which he says;

Glory be to the Father, etc.

DEACON. — In the name of this holy Church let us pray God, that he may deliver us from sin, and save us by His merciful grace. All-powerful Lord, our God, save us and have mercy on us.

The Priest says three times :

Lord have mercy upon us.

PRIEST. — Within the precincts of this temple, and in the presence of these sacred and divine emblems, bowing in the holy place, we adore with trembling, and we glorify Thy holy, admirable, and victorious dominion, and we offer to Thee benediction and glory, together with the Father and the Holy Spirit now and throughout endless ages.

Then they bend the knee before the holy altar, and the Priest recites this prayer upon the child of forty days and his mother.

PRIEST. — Lord our God, who after forty days, according to the laws, wast presented in the temple, together with Mary, Thy Mother, and wast carassed

in the arms of Simeon the just. We pray Thee, Lord ; accept this child (N. N.) Thy servant; keep and make him grow through the grace of Thy invisible power; and make him worthy to arrive to share the inheritance of Thine elected, and participate in Thy precious body and blood; and be preserved through the grace of the consubstantial and indivisible Holy Trinity. And to Thee, together with the Father and the Holy Ghost, belong Glory, power, and honour; now, etc.

Now the Priest takes the Child in his arms and brings him up before the altar, where he makes him adore God, saying :

PRIEST. — (N. N.) newly consecrated catechumens, servant to Jesus Christ, of forty days coming into this temple to adore before this holy altar, bows down in the name of the Father, of the Son, and of the Holy Ghost. Amen.

Then he places the child upon the step of the altar, on the right side, and puts his right hand upon his head, and chants the following hymn :

HYMN.

Mother of God, door of heaven ; with a divine voice the angel declared : Hail, full of grace, the Lord is with thee.

He who sitteth upon the Cherubim with the Father, was pleased to dwell in thy womb incorruptible ; hail, full of grace, the Lord is with thee.

He who was surrounded and watched by the flaming seraphim ; to-day was seen among men and in

the arms of a terrestrial one; hail, full of grace, the Lord is with thee.

Then he orders the Nurse, to take the child and to give him into the arms of his mother :

DEACON. — By the holy Cross, let us pray God, that by it He may deliver us from sin, and save us by His merciful grace. O Lord our God all-powerful, save us and have mercy upon us.

The Priest says three times :

Lord have mercy upon us.

The Priest then putting his right hand upon the head of the Child and of the Mother, says :

PRIEST. — Guardian and Hope of the faithful, Christ our God, keep Thy servants in peace, under the shadow of Thy Holy and venerable Cross; deliver us from the enemy, visible and invisible; make us worthy to thank and to glorify Thee with the Father and the Holy Spirit, now, etc.

Blessed be our Lord Jesus Christ. Our Father, who art in heaven, etc.

THE ARMENIAN RITUAL
PART III.

THE ORDINAL

BY

R.^D D.^R JAMES ISSAVERDENZ

VENICE

PRINTED IN THE ARMENIAN MONASTERY OF S.^t LAZARO

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ORDINATION
OF
PSALMISTS AND CLEANERS
OF THE CHURCH.

The Deacon brings the aspirants before the bishop, who makes the sign of the Cross upon them, and the ceremony begins.

DEACON. — Let us again make our supplications unto the Lord for peace.

PEOPLE. — Lord have mercy upon us.

DEACON. — With one accord let us make our supplications unto the Lord Jesus Christ, the Lover of man, for these His servants (N. N.) who have of their own accord come to be shaven of their hair; that He may bestow the Holy Spirit upon them, and that their eyes being opened they may be filled with all spiritual wisdom; so that they may pass through all earthly things, and attain the light of heavenly happiness.

Almighty Lord our God save and have mercy upon them.

BISHOP. — O our Lord, look down upon us who worship before Thee, and preserve these Thy servants (N. N.) and all those who have received this rank, and through Thy help confirm them in the same; so that they may serve in Thy Holy Church with all purity, and attain to the future reward. Through the grace of our Lord and Saviour Jesus Christ, to whom belong glory, power and honour, now and for ever. Amen.

Peace † be with all.

Let us bow down before the Lord.

O Lord who alone art Holy and infinite; regard not our sins, but let Thy wrath pass away from these Thy servants (N. N.). Remove far from them all taint of sin, and cause to descend upon them Thy gifts, and keep them from all evil. For from the free life they walked hitherto, they have passed under Thy yoke and received Thy gifts. Now as we give them the likeness of Thy crown, likewise do Thou also cause them to progress in all goodness so that they may be worthy to receive Thy crown in Thy heavenly home. And cause the Spirit of Wisdom to shine forth in their spirit, through our Lord Jesus Christ. To whom belong glory, power and honour, now and ever. Amen.

The Choir recite psalm XVI.

Antiphon. — The Lord himself is the portion of mine inheritance.

Glory be to the Father, etc.

Psalm XXIV.

Antiphon. — The earth is the Lord's, etc.

Then the Bishop cuts off the hair from the head of every one in the shape of a Cross and says :

Take heed and endeavour with all your heart, that, that which you sing with your mouth you believe in your heart, and that which you believe in your heart you practise in your works; and with the cutting off of your hair may you be cut off from all the desires of the world, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Choir sing the following hymn.

HYMN

Thou who by means of St. Gregory, hast called us from far to the marriage feast of Thy Only Begotten, that we might drink of the Cup of Wisdom; through his prayers, O Lord, have mercy upon us.

Thou who through the intollerable sufferings of thy chosen (St. Gregory), didst turn those wanderers to the knowledge of the truth; through his prayers, O Lord, have mercy upon us.

Thou who through his confinement in that deep cave didst crush the head of the Dragon, and by his descent into the depths of the pit hast raised us to heaven; through his prayers, O Lord, have mercy upon us.

The Choir say psalm CXXXIV.

Antiphon. — One day in the Courts, is better, etc.

At the end, Glory be to the Father, etc.

The Bishop then presents to them the Broom, which all they touch, and says :

Be ye henceforth authorized to sweep the house of the Lord and to cleanse His temple. And may the Lord cleanse you from your besetting sins ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Choir sing the following hymn.

HYMN

O Thou, Light of Light, who art begotten and comest forth ; Thou who cometh in search of the wandering sheep, even of our fallen nature, which by the Cross Thou didst lift upon Thy shoulders ; cleanse us from all sin.

O Thou Saint of Saints, purity of all creatures : who hast purified Thy dwelling place by cleansing the world from sin ; in which finding Thy image fallen and degraded, Thou didst restore it ; renew us also who are grown old in sin.

With the prodigal son we cry to Thee, O Merciful Father ; we have sinned against heaven and before Thee ; O Thou the expiator of sins, come lovingly to us, embrace and kiss us, and cleanse us from our sins.

O Holy Mother of God, thou who art the source of that life which springs from Eden, by means of whom the thirst of this earth has been quenched by the wisdom of the Spirit; pray that He may grant us floods of tears, to wash away our sins.

While the Choir sing this hymn, the Bishop clothes the aspirants in the coat of a Clerk, and they are placed under the command of the Protodeacon.

THE FIRST ORDER

THE ORDINATION OF THE DOORKEEPER

The Bishop and the clergy being arrayed in the ecclesiastical vestments, according to their rank, all proceed to the church; and the Bishop seating himself on his throne, the aspirants kneel down before him, when the ceremony begins.

DEACON. — Let us again make our supplications unto the Lord for peace.

PEOPLE. — Lord have mercy upon us.

DEACON. — Let us with all our heart pray to our Father the Lord Almighty for these His servants (N.N.), who are called to the office of Doorkeeper. In order that He who has granted them to be vested in the dress of a clerk, and to be under the command of the Protodeacon, may also grant them strength to persevere rightly in their order by day and by night, in the morning, in the evening and at noonday; and ever bear in remembrance the name of our Lord Jesus Christ, who came and reigned for ever and ever. May He save and have mercy upon them.

BISHOP. — Thou Lord God, Holy Father, all-powerful, keep these Thy servants (N. N.), with all Thy Saints, steadfast in the performance of the duties, with which they were entrusted, in this holy Church; and grant that in the end they may, in Thy heavenly kingdom receive the reward of faithfulness in their office. And to Thee belongeth glory, power, and honour, now and for ever. Amen.

The Bishop then places the key of the church in their hands and says :

Let the remembrance that you have to answer to God for this office, and for every thing that is locked up by these keys which I now give to you, pervade and influence all your actions. Be watchful and always pray when you open or close the doors of the church.

And then he says to the deacon :

Instruct them in the duties they have to perform in the home of God.

And the Deacon conducts the newly ordained Doorkeepers to the principal door of the church, and instructs them how to unfasten and how to fasten the lock of the door. Mean while the Choir sing the following hymn.

HYMN

Open, O Lord, to us the door of Thy compassion, and make us worthy of Thy bright dwelling with Thy Saints.

Receive us also, Saviour, in Thy prepared mansions for Thy Saints, unto the adoption in the book of life.

When Thou sittest in judgment, awful judge, have mercy upon Thy creatures, through the intercession and prayers of the holy Martyrs.

The Choir recite psalm CXVIII.

Antiphon. — O give thanks unto the Lord, for he is, etc.

THE SECOND ORDER

THE READER

During the Divine Liturgy, just before the Prophecy, the Bishop and sacred Ministers descend into the centre of the church, and the Deacon presents the clerks to the Bishop and says :

Let us again make our supplications unto the Lord for peace.

PEOPLE. — Lord have mercy upon us.

DEACON. — Let us pray unto God the Father of all, for these his servants (N. N.) who are called unto the office of Reader. That He will instruct them and manifest to them his laws, and strengthen them by his gifts to reveal them by reading to all those who come into the Church. And that may he grant them to fulfil with acts that which they read, for the glory of His holy name.

Almighty Lord our God, save and have mercy upon us.

BISHOP. — Thou Lord and Sovereign, who hast power for ever upon the earth. Pour down Thy

strength upon these Thy servants (N.N.) who have been called to the office of Reader. Grant them to be always watchful in the fulfilment of Thy Laws, to meditate constantly on the love of Thy commandments, and to live watchfully in the office which is conferred upon them; to preach Thy word in the holy Church, and to fulfil it with holy deeds and a pure heart; to advise thy people and to guide Thy holy Church to hear Thy commandments. Through our Lord Jesus Christ, to whom with Thee Father, and to Thy Holy Spirit belongeth glory, power, and honour, now and for ever. Amen.

The Bishop then delivers into their hands the Book of the Epistles, saying:

Take these Books and be relaters of God's word, instructing yourselves in them. And if you fulfil your duties with pure mind and heart, you shall have your portion among the companies of the Saints and of those who have loved God. And, brethren, you have become Readers in the House of the Lord. This dignity implies duties which you are bound to fulfil. And may God, who is liberal, grant to you the gifts of his mercy; through our Lord Jesus Christ his Son, and through the power of the Holy Spirit, now and for ever. Amen.

The Choir sing the following hymn.

HYMN

Thou Lord who upon Thy holy apostles didst
shower down from heaven Thy full clemency;
through their prayers have mercy upon us.

Thou who by their means didst spread the gifts
of Thy Holy Spirit throughout all the world;
through their prayers have mercy upon us.

Thou who through them didst illuminate Thy
Church with the Font of baptism; through their
prayers have mercy upon us.

THE THIRD ORDER

THE EXORCIST

The Protodeacon presents the clerks to the Bishop and says:

Let us again make our supplications unto the Lord for peace; Lord save and have mercy upon us.

PEOPLE. — Lord have mercy upon us.

DEACON. — Beloved brethren, let us with all our hearts offer our supplications unto God, the Lover of man, even to the Father almighty, that He may give wisdom unto these his servants (N. N.) for the office of Exorcists. That through the Holy Ghost they may be able to drive away evil spirits from the bodies and souls of men; and by means of exorcism cause them to renounce evil. Through the grace of his Only Begotten Son our Lord Jesus Christ. May He save and have mercy upon them.

BISHOP. — Thou Lord All-Holy Father and Great God, give strength to these Thy servants (N. N.) to perform the office of exorcists, for which we now lay our hands upon them. So that they may have power by word of mouth to expel all impure and

unclean spirits, insisting by force on their leaving and expelling them from the bodies and souls of men. Cause them by means of the grace which Thou dost abundantly bestow, to be verily givers of health, and to be the physicians of Thy holy Church. Through Jesus Christ our Lord, to Whom with Thee Father and to the Holy Ghost, be honour, power and Glory now and ever. Amen.

The Bishop now presents to them the Book of the Ritual in which is transcribed the exorcisms used at holy Baptism, and each of them having touched it in turn, he says:

Take this and store up the words written there in your minds. I now give you authority to place your hands upon the possessed, and cause those about to be baptised to renounce the evil one. So that they may thankfully offer praise to the Father, to the Son and to the Holy Ghost, both now and ever. Amen.

The Choir now sing the following hymn.

HYMN

Holy Trinity ever glorified in the glory of Thy greatness, make worthy of the glory of Thy heavenly inheritance, those who have been regenerated through the holy Font.

Thou whom the blood of martyrs rejoiceth; through their prayers, make worthy of the glory of Thy heavenly inheritance, those who were regenerated through the holy Font.

We praise Thee in Thy holiness. Through the prayers of the holy Mother of God, make worthy of the glory of Thy heavenly inheritance those who have been regenerated at the holy Font.

Through the sign of Thy Cross, drive far away from us, O Lord, the adversary and the Evil one and do not deliver Thine inheritance unto corruption.

THE FOURTH ORDER

THE ACOLYTE

The Protodeacon presents the clerks to the Bishop and says:

Let us again make our supplications unto the Lord for peace. Save Lord and have mercy upon us.

PEOPLE. — Lord have mercy upon us.

DEACON. — Beloved brethren, let us make our supplications unto the All-powerful Father, that He may bestow upon these his servants (N. N.), through the laying on of hands, the gift of the fourth Order, to light the candles and so to bear spiritual light in their souls, through the help of God, the Father of our Lord Jesus Christ. Save, O Lord, and have mercy upon them.

BISHOP. — Holy Lord, Almighty Father and Everlasting God. Who didst send down upon the earth Thy Only-Begotten Son our Lord Jesus Christ. Who sent as messengers his disciples and did call them the light of the world, who have spread light throughout all the earth and have driven away evil spirits even the destroyer of men. Thou, Who was pleased that Thy Son should enter

into glory through the Cross and Passion. Thou, Who didst will that His Blood should flow from His side, by means of which man might be saved. Thou O Lord, who didst ordain all these, bless now these Thy servants (N. N.) for the office of Acolytes, that they may light the candles in the holy Church, and present the wine, that is to be the Blood of Thy Son, in the Chalice, and bring the bread, that is to become the Body of our Lord, to the holy altar.

O Lord God, enlighten the minds and souls of these Acolytes, with the rays of Thy Holy Spirit, that they may serve faithfully in Thy Holy Church. Through the grace of our Lord Jesus Christ, to Whom, with Thee O Father and to the Holy Ghost belongeth glory, power and honour, now and for ever. Amen.

† Peace be to all.

Let us bow down before the Lord.

O Almighty God, Source of light and Giver of all good things. Thou who through Christ Thy Son didst enlighten the world, and by means of the mystery of His passion didst redeem it; bless these Thy servants (N. N.) who by the laying on of hands are confirmed in the office of Acolytes. We pray Thee of Thy bounty, ever preserve their souls and minds in Thy holy fear, and illuminate them with the light of Thy wisdom. That by means of Thy assistance they may remain ever steadfast in this office, and may attain to the life that passeth not away. Through the grace of our Lord Jesus Christ,

to whom with Thee O Father and to the Holy Ghost belongeth glory, power and honour, now and for ever.

The Bishop then takes a candlestick with a candle in it and all place their hands on it while he says :

Take this candlestick and candle, and with it receive authority to light the candles and the lamps in the holy Church.

In the same way he delivers into their hands an empty flagon, and says :

Take this flagon, in order to pour the wine in the chalice for the Blood of Christ. In the name of the Father, of the Son and of the Holy Ghost. Amen.

The Choir then sing this hymn :

HYMN

Thou through the light of Thy Divinity, O Christ, hast enlightened the holy Church; ever keep her steadfast.

To-day Holy Jerusalem, with all the faithful, celebrates the feast of the dedication of the holy Church; ever keep her steadfast.

By faith the gates of the new Zion have been opened, to welcome Thee the immortal bridegroom into the Nuptial chamber; and she there distributes Thy Body and Thy Blood; ever keep her steadfast.

The Bishop now continues the Liturgy to the end.

Only clerks of the four preceding orders are permitted to marry.

INTRODUCTION

TO THE

HIGH ORDERS

Interrogation and admonition addressed by the Bishop to such persons as aspire to any of the orders of the Priesthood.

The Aspirants are conducted to the door of the church, and the Bishop, arrayed in the episcopal vestments and accompanied by the clergy, advances towards them, when making the sign of the Cross upon them, says :

The divine and supreme heavenly grace, which comes down to our Church from on high, from the Father of light, supplies our spiritual wants by means of the administration of the seven sacraments, which are the columns of the faith, the support of pious men, upon which the Church of the orthodox christians leans as if she was established upon a column with immoveable faith, and which are the following :

First, Baptism in the name of the Holy Trinity.

Second, Confirmation, which is a seal in the name of Jesus Christ.

Third, Confession of sins.

Fourth, The Eucharisty, the life-giving and the expiator of sin.

Fifth, Marriage, with the blessing of lawful matrimony.

Sixth, The laying on of hands for the various orders of priesthood.

Seventh, Extreme Unction.

Now all these sacraments are administered by means of the nine grades of the ecclesiastical hierarchy, which are these, beginning with the inferior :

First, the Doorkeepers.

Second, the Readers.

Third, the Exorcists.

Fourth, the Acolytes.

Fifth, the Subdeacons.

Sixth, the Deacons.

Seventh, the Priests.

Eighth, the Bishops.

Ninth, the Catholicos or high Pontiff.

Now of the orders which are below that of bishop which do you seek ? or, how many do you wish to receive of these different orders, from the first to the seventh which is priesthood ?

One of the aspirants answers in the name of all :

Holy Father, we desire to receive ordination to Clerk's, Deacon's, or Priest's orders.

The one or the other according to their wish. And the Bishop says.

Brethren you undertake a very difficult thing; consider for yourselves and see, for it is serious thing to enter the ranks of the divine orders. Look at Moses, the man who saw God, even he declared his unfitness saying: I am not capable O Lord, send an abler one than I. And the prophet Jeremiah renounced saying: I know not how to speak, for I am young. And Isaiah produced the pretext of his having unclean lips, until they were touched and purified by celestial fire. The seraphim also seen by Isaiah trembled before the glorious light of the divinity and they sheltered their face and feet with their wings, and required tongs in order to touch the divine fire. O brethren, the angels tremble, and you how do you dare assume the priesthood? Examine yourselves; see if you have true faith, firm hope, and perfect love towards God and your neighbour. If you have then your petitions will be fulfilled; if you have not, then be not audacious, but fear and renounce your design. Because the priest is a parent and a nurse, a preceptor and a shepherd, a guide and a mediator, an intercessor and a judge; the salt of the earth and the light of the world, and as our Lord Jesus Christ has testified, sight to the blind and the staff for the lame, the column of the Church and a captain in the sea of the sins of this world. Look within yourselves and see; for these titles are suitable to God, and He gave

them to His holy Apostles, who conformed their works thereunto. Consider therefore well my sons and after due self examination approach to receive ordination. Though your will and desire are good, nevertheless that which is in itself good may be not good and not suitable, when the possessor, like Hosea and Saul, is not worthy. Brethren, do not count to yourselves for glory the vain glory of the world; for it were better for you to remain as just laymen than to become sinful priests. There is a priesthood which is from God, and another which is from Satan. The Priesthood which is from God is this: That each of its members should nourish like a parent those who were born to the Church through Baptism; like a nurse he should caress and train them in the love of the Creator; that like a physician he should treat with healing remedies those who fall into sin; like a shepherd he should fold and tend them, and become a mediator between God and men; he should judge rightly without respect of persons and without taking bribes. So the priest is also like salt when by means of his conduct he seasons those who are corrupted by sin; a skilful captain he resembles who is able to resist the agitation of the waves of the sea of this world, and bring men safe to the ever joyous and peaceful port. A priest of God thus ought to live persevering with fear in His service, and guiding the people with wisdom.

As for the Priesthood which is of Satan, it is this :

To be a glutton, ambitious, sensual, avaricious, self-willed, flatterer, arrogant, presumptuous, idle, incredulous, hater of the order, murmurer, hater of his neighbour, tippler, sleeper, and other like these. Sons, examine yourselves: have you resolved to desist from the love of this life? and can you renounce worldly living and keep in subjection the five senses of the body through the power of the soul? not resembling worldlings either by word or deed? that you should not be a scandal to the weak, that you should not be like guardians answerable for the blood shed through want of vigilance, and neglect of the approach of the enemy, and like sleeping shepherds who perceive not the coming of wolves and thieves. Look at the flocks and at the shepherds: they do not resemble each other; so you also ought to be unlike worldly men in every way. May these words be your guide; if you listen to my advice and follow it, may the heavenly Father be before you, the Only Begotten Son at your back, and the Holy Spirit take you by the right hand and strengthen you in the work you undertake. And may He keep you without dishonour in the orders you have received; that you may remain pure from iniquity, and safe from the snares of the devil.

And now I speak unto you, holy priests and faithful people, my fathers and mothers, sisters and brothers, sons and daughters. Who is the preceptor of these, and the witness of their life, conduct and conversation? For I am innocent of their blood; I

only judge according to what I hear. Who ever knows their life, let him bear witness to the truth to day; and may he be blessed through the almighty arm of God, and through all the Saints, and through us. Amen. And whoever for flattery conceals any thing, be he culpable before God, and before all His saints.

Therefore examine yourselves brethren, for your own conscience is the truest of witnesses. I am innocent; you and your preceptors know. For Paul also the Apostle has written: *Lay hands suddenly on no man, neither be partaker of other men's sins.* You know what is for your advantage; my duty was only to admonish you.

INSTRUCTIONS FOR EXAMINATION BEFORE THE
LAYING ON OF HANDS FOR PRIESTS.

Before the day fixed for the consecration of priests, those who are to be ordained ought to be admonished.

The day before that appointed for the ordination, the Bishop sits on the throne in council at the door of the church and before all the people, and examines with great care those who aspire to orders.

Firstly, he observes whether they possess the full knowledge proper to the priesthood; and if they do not, he must reject them. For the prophet says: *The priest's lips should keep knowledge, for he is the mouth of Almighty Lord.* Now what the mouth of the Almighty has said the priest ought to know, and then he may be called His mouth.

Secondly, he observes whether those who aspire to the orders are orthodox or not; for if they are heretics they must not be ordained. For which thing the Apostle says: *Pull out the leaven of wick-*

edness, that it may not leaven the whole... For such persons are separated from God and anathematized.

Thirdly, he observes that though they be learned and orthodox, are their deeds also praiseworthy and their lives virtuous? For if they are unworthy by their works, though they may possess all learning, they must not be ordained. For which Paul says : *Lay hands suddenly on no man, lest thou be partaker of his sins.* For though Satan has all knowledge, nevertheless for his wickedness he is excluded from the grace of God and from the Choirs of Angels...

Fourthly, being found worthy of the priesthood, he observes whether they have reached the required age. For if they are too young, they must not be ordained; because a chaste and well conducted youth may become also vainglorious, and although he may not then have impure thoughts yet when he reaches the mature age, then the passions of nature appear and is overcome by them. For which reason the age must be ascertained, as also that the aspirant may not have been forced to renounce any cherished work, but chooses with perfect free will, that those who have invited him to enter orders may be without blame. And if any body says that when a young man is full of learning and holy life, he ought to be ordained that he may exercise himself in the duties of the priesthood, according to the saying of Solomon : *Honourable age is not that which standeth in length of time, nor that is measured by number of years ; but wisdom is the gray hair unto*

men, and an unspotted life is old age. We answer : yea, it is true, but not for every one; for many are called and few chosen.

It is therefore necessary that these three perfections concur: viz. learning, sanctity and mature age, in order that the aspirant may receive the order of priesthood with due fitness both of soul and body. Wherefore our Lord says : *Be ye perfect, even as your Father which is in heaven is perfect.* And which is the perfect age? that of thirty years, according to what St. Paul says : *Till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.* That then is the time to receive the laying on of hands. As Christ also being baptized at the age of thirty, received the Holy Spirit from the Father, and distributes it to his members in the Font of regeneration.

Fifthly, the Bishop ought to examine whether those who aspire to orders are born of pious parents and of undefiled bed. For if they are children of gentiles or of renegades, or born of fornication, he must not ordain them. For though they were cleansed through the holy Font, and they shall not be condemned for their fathers, yet according to their descent, they inherit and carry in them the nature and the inclinations of their father, and their end becomes the same as their's; so that they become unworthy of the office of the priesthood, and many of them becoming a scandal to the Church, will deserve the punishment of God. For which St.

John says : *Believe not every spirit.* Children only of pious parents and born of undefiled bed, must therefore be chosen according to the saying of Peter : *Ye are a chosen generation, a priesthood, a kingdom, an holy nation, a peculiar people.*

Sixthly, the Bishop thus interrogates their preceptor before all the people. Do you testify that they merit this high order and this divine dignity ? And he bears witness according to his knowledge ; as he also will answer for their sins in the awful judgement of Christ. When then he declares them worthy, then the Bishop may with confidence call them to the holy vocation.

Seventhly, the Bishop notifies to them the word of God : To-day you are appointed watchmen over the people of God ; if you see any-one in sin and do not warn him, that he may repent *he shall die in his iniquity and his blood will I require at thine hand,* says God.

Eighthly, the Bishop ought to take care not to neglect any of these instructions, and ought also to avoid being obliged unwillingly to consecrate any individual through private pression, through fear of tyrants, through love of money, or through whatever other reasons, lest he should take upon himself the punishment of other's sins. And putting aside all mundane considerations, he ought to perform the ordinations according to the will of God and the canonical institutes ; so that both may be unblamable, he who ordains and he who is ordained, and

that he may say in the day of judgment: *Behold, I and the children whom the Lord hath given me.*

Ninthly, the Bishop ought to prescribe them, before the people, two rules: first, a temporary rule, and second, a rule till the end of life, as in the following manner.

Firstly, he shall prescribe them strict fasting, suitable to them, and to remain forty days in the church with great mortification, watchfully, constant in prayer, in genuflexion and in tears. And this for three reasons... Firstly, because the ancients thus used to do; they, by fasting forty days, became worthy to have divine visions, as it happened with Moses and [E]lias, and other saints. For which all aspirants to orders ought to watch and to fast with great rigor for forty days, with such intention as we have stated, and then to celebrate the holy sacrifice worthily, and to unite with God, as the Lord says: *He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.* Secondly, they ought to fast forty days, in order to grow familiar with watching, with remaining on foot, with praying, with chastity and a holy life, and to forget their usual easy living. For those who newly receive this gift, ought also to acquire a new life and to renew themselves. Thirdly, because Satan raises a new war against all novices and all those who have newly received the gift; as it happened with Adam after he had received the precept of life; the same also happened to Abraham who suffered many tri-

bulations after he had acknowledged God; and to Job, who endured all kinds of proofs; and David also the Prophet, after he was anointed had to support many afflictions from the Philistines and from Saul. In the same way our Lord also after his baptism was tempted from the devil, for which he fasted forty days. Likewise Satan fights against all the saints after they have received grace; and that is the reason that all novices ought to fast forty days with great care, lest they should be tempted. Such is the temporary rule.

Secondly, the Bishop ought to impose on them a rule to last their lifetime. First, that they should conform themselves to the likeness of Christ, who is mild, humble, charitable, lover of mankind, unmindful of offences, joyful. For which says the Lord: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.* And they shall not be proud, not apt to be angry, not envious, not contentious, not oppressors, not arrogant, not impudent, not roguish; for such people are the image of the devil, and they cannot receive the grace of God. For which is said: *God resisteth the proud, but giveth grace unto the humble.* A second rule he ought to impose them, not to be a gadder about and drunkard; and those who live in celibacy he must command not to be familiar at all with women; neither to adopt any female child, nor to have any woman as mother or as sister, either to keep any maid-servant; for all

these are deceits and artifices of the devil; he who has renounced his own mother, what share has he with a strange woman? Because our Lord calls the mere looking at them, adultery.

And tenthly, the Bishop admonishes the Aspirants to orders, saying: Consider to what order you were called; it is to the order of Angels. Henceforward your honour or punishment shall not be like that of lay-men, but according to that of the Angels. For if you behave yourselves worthily according to what is due to the order, you shall be placed amongst the choirs of Angels; but if you fail, your punishment will be with the devils who fell, and not with the other sinners. For which the prophet says: *They are not counted amongst the works of men, and with men they shall not be tortured.* And that is not all; for the priest's power is higher than that of the Angels, as he does the office of God by fulfilling the work of Christ; that is to say, by the Transubstantiation or changing the bread and the wine into the body and blood of Christ; and by making the child, who is born in sin, son of God; and by making of two stranger persons one body; and by taking away the sins of men, etc. Now such works belong to God and not to Angels, and so great a power was given to man; for which the Lord says: *He that believeth on me, the works that I do shall he do also.* Then if any one entrusted with the office of God doeth the works of the devil, he will suffer proportionately greater torments. But if

he lives holily, he will be worthy of glory higher than that of the Angels, according to what is said : *Where I am, there shall also my servant be.* And again : *I shall make you sit down at the table of my father, and will come forth and serve you.*

Keep therefore always before you such great and salutary fear and terror ;

The Bishop makes the sign of the Cross upon them,

henceforward I recommend you to the grace of the Holy Ghost. And together with all the congregation of this holy Church, we pray the most merciful God, that moved with compassion, He may, through His love, be gracious unto you and pour down upon you the gifts of the Holy Ghost, and spread them through bright light, like the diffusion of a river, in the same way as is the splendour of Angels and as was the distribution of gifts in the upper room. And may He who has adorned all beings with all kind of charms, embellish you with the wonderful brightness of the splendour of His divinity, with sevenfold gifts, through all eternity. Amen.

C A L L I N G

TO THE

THREE HIGHER ORDERS

An office for the calling to the three higher orders, which is to be performed the evening before the day appointed for the ceremony.

The evening before appointed for the ordination, the Bishop, seated on his throne before the Altar, performs the ceremony of the vocation, or calling to the Priesthood, in the following manner.

The chief priests enter the church, bringing with them the aspirants, who kneel down. Meanwhile they sing:

HYMN

Look down upon us, O Christ, and have mercy upon us, Thou, whose clemency is great.

DEACON. — *Aloud to the Bishop:* Lord Bishop, give the blessing.

BISHOP. — May the Lord our God, who dwelleth on high, grant unto you the heavenly rejoicing.

They then arise and advancing a few paces again kneel down and sing:

Thou, O Christ, who art the Father of orphans and the support of widows, and whose clemency is great.

DEACON. — Lord Bishop, give the blessing.

BISHOP. — May the Lord, out of Zion, He who dwelleth in Jerusalem, grant you his blessing.

They rise and advancing near the steps of the altar say:

Thou, who crownest the saints, O Christ; through their prayers listen to us, Thou, whose clemency is great.

DEACON. — Lord Bishop, give the blessing.

BISHOP. — It is allowed you from the Lord to speak and make your petitions.

Then one of the chief priests who accompany the aspirants, advancing towards the Bishop says :

CHIEF PRIEST. — Holy Bishop, who art appointed as pastor of the flock of Christ: Our mother the holy Church, together with all the clergy, requires that you should ordain *Subdeacons*, or *Deacons*, or *Priests*, the clerks (N. N.), to the ministry of the Holy Church.

BISHOP. — Are you acquainted with their behaviour? Do you know whether they are born of lawful matrimony and of a bed without stain? If they are free from all impure works, and if they are worthy of this holy order? Do you bear witness to your love unto God?

CHIEF PRIEST. — Holy Father, in as much as humain fragility allows us to know, according to what we have seen with our own eyes, and heard with our own ears, we bear witness that they are worthy. As for their secret works, let them answer

themselves; and may we be unblamable before you, holy Father, and before the terrible tribunal of Christ.

BISHOP. — And do you know that they have come to this order of their own will, and if voluntarily they take the yoke of our Lord Jesus Christ, or if forced to do so by the inviters?

The ministers interrogate the aspirants, and having received a satisfactory reply from them, answer the Bishop and say :

CHIEF PRIEST. — Holy Father, of their own will and of the desire of their hearts they here present themselves, nor are they forced thereto by any person.

BISHOP. — Thus says our Lord Jesus Christ: *No man can come to me, except my heavenly Father draw him unto me; and him that cometh to me, I will in no wise cast out. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

DEACON. — Let us again make our supplications unto God for peace; receive, O Lord, save and have mercy.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross :* May the vocation of the almighty power of God, give you strength to bear lovingly the yoke of Christ,

and to follow willingly the Redeemer unto eternal gladness. Amen.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again*: Have they abandoned all earthly occupations, and their ordinary life? For our Lord says, that he that forsaketh not his father and mother, and sisters and brethren, yea his own life also, cannot be my disciple. Again he says, you cannot serve two masters; so he who does not leave all these, and taketh not his cross, and followeth after me, is not worthy of me.

CHIEF PRIEST. — Yes, holy father; they have abandoned all those things through the will of their heart, and with all their soul and strength they burn in the love of Christ, and have taken up their cross and come after Him and say: the world is crucified to us, and we to the world; because we have left all and follow Christ.

BISHOP. — Thus says our Lord Jesus Christ: every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold and shall inherit everlasting life.

DEACON. — Let us again make our supplications unto God for peace; receive, O Lord, save, and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross, says*: May the promise of the almighty God Jesus Christ, make you worthy of the unspeakable joy; and may

you inherit the everlasting life, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, through the grace of Christ. Amen.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again:* Have they kept their souls pure and holy from their birth until now?

THE CONFESSOR. — *Answers for them and says:* Yes, holy father; they have kept their souls holy through the grace of God, and through His mercy they were instructed in holiness from their boyhood unto this day.

BISHOP. — Thus says our Lord Jesus Christ: suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.

DEACON. — Let us again make our supplications unto God for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Placing his hands upon each one of them, says:* May the same blessing of the divine arm rest upon you, and keep you holy for the service of the holy Church, henceforth and for ever.

PEOPLE. — So be it, so be it.

So ends the office for those about to be ordained subdeacons or deacons; the office for those who are to receive the Priest's orders is thus for the same, but it continues as follows.

CONTINUATION OF THE OFFICE OF VOCATION
TO PRIEST'S ORDERS.

BISHOP. — *Asks again*: Are they learned in the knowledge of the Priesthood and in that of the Divine laws? Because he who is not acquainted with the Holy Scriptures, knows not the spirit of God that is in them, as signifies the Gospel. Beware then unless they be of those, of whom complained the great Solomon: Oh! those who have left the doctrine¹ of their youth, and forgotten the Divine covenant.

THE CONFESSOR. — *Answers*: Holy father, they are learned in the things pertaining to the priesthood from their boyhood, and they have the knowledge of the laws of God; having been instructed in them with perfect faith, through their profession in Christ.

BISHOP. — Thus says our Lord Jesus Christ: it is written in the prophets: and they all will be taught from God; every one who hears from God and learns, comes unto me, and I write my laws in their hearts.

DEACON. — Let us again make our supplications

¹ PROV. II, 17. The Armenian differs from the English.

unto God for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross*: The Lord's precepts are clear and they give light to the eyes. May they illuminate your minds, that the light of the knowledge of Christ our God may be bright in you and it may be justified in you the Lord's saying that, you are the light of the world; and again, that there is no portion of darkness in you, and all in you is light. And may you shine like the sun in the heavenly kingdom with all the saints, according to the saying of our Lord Jesus Christ. Amen.

PEOPLE. — So be it, so be it.

BISHOP. — *Again interrogating*: Can they constrain themselves to follow the steps of Christ? For our Lord says, that he who serve me let him follow me. Now these are the footsteps of Christ: indigence, hunger, thirst, afflictions, persecutions, shame, sufferings, for Christ.

Then the postulants answer: I consent and promise, as did the sons of Zebedee, to fulfil all those willingly, through the will of God and through the virtue of his power, in asmuch as I can.

BISHOP. — Thus says our Lord Jesus Christ: As my Father hath appointed unto me, so I appoint unto you the heavenly kingdom; that you may eat and drink with me, at the table of my Father, in my kingdom.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross, says :* May the same promise of the divine declaration find its fulfilment in you, according to the true word that says : What I say unto you, I say unto all; and may your names be written in the book of life with the blessed choirs of the holy Apostles.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again :* Do you still resolve to persevere continually unweariedly and soberly in the service of God, and not to substitute earthly works? As Peter says : It is not reason that we should leave the word of God, and serve tables.

The aspirants reply : I do accept with all goodwill, to persevere unweariedly in the ministry of God's Church and not to impede its service by manual labour, and in as much as my power allows, to serve and to follow Him all the days of my life.

BISHOP. — Thus says our Lord Jesus Christ : If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross, says :*

May the grace of our Lord Jesus Christ grant unto you strength to serve always the living God and to inherit the promised place, of which he said: where I am, there shall also my servant be; and to inflame always your minds in the same love.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again*: Do you accept to fulfil all the decrees of the holy Apostles, Prophets and Patriarchs, and to live according to their rule, and not to violate it, nor instruct any one in a contrary doctrine?

They answer: Yes, I do accept to fulfil all your commands, and to walk after the rules of those saints; and not to violate or be an opposer of our predecessors.

BISHOP. — Thus says our Lord Jesus Christ: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save, and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross upon them says*: May the grace of the Holy Ghost who gave the precepts of God, strengthen you to live always according to the rule of His laws, so that in fulfilling and in teaching them you may be called great in the kingdom of our Lord Jesus Christ, with all the saints. Amen.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again* : Have they a confessor, and have they learned all the conditions of the confession ? So that they also may be able to receive the confession of the people, and to advise them to avoid all sin ; lest God should require from them their blood.

The assisting priests, answer : Yea, holy father, they have a confessor and they have learned all your orders.

BISHOP. — Thus says our Lord Jesus Christ : agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

DEACON. — Let us again make our supplications unto the Lord for peace ; receive, O Lord, save, and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross upon them, says* : May, the good shepherd who gave himself for his flock, enable you to govern his Church with uprightness, and to give yourselves as an ensample to the flock of Christ, to convert them from all wickedness like the conversion of the prodigal son, and take away all their sins, and to give them their former clothes. And ye when the chief

shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

PEOPLE. — So be it, so be it.

BISHOP. — *Asks again* : Do you profess the orthodox faith and believe in the Holy Trinity and in the Incarnation of Christ our God, and do you renounce all heresies ?

They answer : Yes, holy Father, we profess the orthodox faith, and we confess, the Holy Trinity, the Father, Son, and Holy Ghost, consubstantial Divinity ; and the Incarnation of Christ our God, according to the holy Patriarchs ; and we anathematize all the heretics, Arius, Macedonius, Nestorius, and all orders of heretics.

BISHOP. — Thus says our Lord Jesus Christ : Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

DEACON. — Let us again make our supplications unto the Lord for peace ; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross upon them, says* : May the Holy Spirit of God who descended at Jordan and at the upper room, and revealed the divinity of Christ, by spreading upon you the same effusion of gifts, open the veil of your minds in the knowledge of Christ's divinity, accor-

ding to the saying: No man calls Jesus, Lord, but through the Holy Ghost; and may He enlighten your minds in the profession of the orthodox faith, with the holy patriarchs. Amen.

PEOPLE. — So be it, so be it.

The Bishop then orders them to repeat the profession of the orthodox faith, saying :

BISHOP. — Now, my sons in God, make your profession of the orthodox faith, before this holy altar, and before the clergy here assembled.

ASPIRANTS

We confess and believe with all our heart God the Father neither created, nor begotten but without beginning, and also begetter of the Son and emanator of the Holy Ghost.

We believe the Word God not created, but begotten of the Father before all eternity; not after, nor less; but inasmuch as the Father is Father, so with Him also the Son is Son.

We believe the Holy Ghost not created, not of time; not begotten but emanated from the Father, coessential with the Father and of the same glory with the Son.

We believe in the Holy Trinity one Nature, one Divinity, not three Gods, but one God, one Will, one Kingdom, one Sovereignty, Creator of all things visible and invisible.

We believe in the Holy Church, in the remission of sins, in the communion of Saints.

We believe that one of the three Persons, the Word God, who was begotten of the Father before all eternity, in fulness of time descended into the Virgin Mary mother of God, from whose Blood He took and united it with His own divinity. Nine months He did patiently stay in the womb of the pure Virgin, and the perfect God was made perfect man, in spirit, mind and body. One Person, one hypostasis, and united in one nature¹. That, God became man without change and without alteration; his conception was without seed and His generation without corruption. As there is no beginning to His Divinity, so also there is no end to His humanity; for Jesus Christ is the same yesterday, and to-day, and for ever.

We believe that our Lord Jesus Christ has walked on the earth; at thirty years of age He was

¹ UNITED IN ONE NATURE. The reader must not be mistaken about the meaning of these words. Notwithstanding that expression, the doctrine of the two natures in Christ is fully contained in the writings of the holy Fathers of the Armenian Church. If the Armenians make such a use of these words in their confession of faith, which are nothing else but the words that St. Cyril of Alexandria made use against Nestorius, they thought proper so to do, in order to avoid the false doctrine of Nestorius. St. Nerses Glayetsi and St. Nerses Lampronatsi, two of the most celebrated patriarchs of the Armenian Church, fully explain the right meaning of those words in letters they write to the Greek Emperors.

We have explained the meaning the Armenians give to One Nature in Christ in our History of the Armenian Church. See page 90.

baptized; the Father from on high bare witness: « This is my Beloved Son »; and the Holy Ghost came down like a dove. He was tempted of Satan, and conquered him.

He preached salvation to men; He laboured in the body; He suffered fatigue, hunger, thirst.

Afterwards He voluntarily submitted to His passion; was crucified, died in the body but lived in His divinity. His body was put in the grave united with His divinity; and with His Spirit, undivided from His divinity, He descended into hell. He preached to the spirits, delivered them and destroyed hell.

After three days He rose from the dead and appeared to the disciples.

We believe that our Lord Jesus Christ ascended with the same body into heaven and sits at the right hand of the Father.

Also that He will come with the same body and in the glory of the Father, to judge the living and the dead.

We believe also in the Resurrection of all men, and in the compensation for works.

To the just, everlasting life; and to sinners, everlasting torments.

When the aspirants have finished their confession, the Bishop, or one of the chief Priests, says:

This is the orthodox confession of our faith, which every christian ought always to keep in his heart and to have on his tongue. For with the

heart man believeth unto righteousness; and with the mouth confession is made unto salvation, says the Apostle. This is the base upon which good works ought to be built; for they are the steps of faith, through which we go up to heaven unto God pace by pace, through mind, spirit and body. That is to say, during life we mount up to God through mind and faith; and after death, through spirit and good works. But after resurrection, through body and spirit.

This profession ought to be recited at all consecrations before the high pontiff, who himself must require it from those whom he shall ordain; who must also then anathematize all classes of heretics, that is to say the CLIX heretics, and acknowledge the orthodox holy Fathers. And God the Holy Ghost the distributor of gifts, descends upon the altar and upon such persons as profess the orthodox faith, and reposes upon those anointed ones, who have grace to discern truth from error.

And to Christ our God be glory now and in all eternity. Amen.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — *Making the sign of the Cross upon them, says:* Now, God who is able to strengthen you and confirm in the same, may He graciously keep you and fortify you with His blessing, and

embellish with the splendour of grace, your minds and senses, your hearts and thoughts, your words and works, your coming in and going out, and stretch over you His protecting arm, pouring upon you the gifts of the bright light of the spirit, with sevenfold splendour; and as He inspired the choir of the Apostles with fiery effusion, so may He richly furnish you with angelical gifts, that you may be joyful, and exult with exuberant pleasure in interminable gladness, drinking in the flood of the divine beatitude. Through the grace of This blessing: In the name of the Father, and of the Son, and of the Holy Ghost; to whom belong glory, power, and honour, now and ever. Amen.

Our Father, who art in heaven, etc.

THE ORDER

FOR THE IMPOSITION OF HANDS

FOR THE SUBDIACONATE

The Bishop having been arrayed in his vestments enters into the church, begins the Holy Mass, and continues until the prayer of the Liturgy : « For Thou art Merciful, and lover of mankind, and to Thee belong glory, power, » etc. Just before the Prophecies and Epistles. At which point the Bishop seats himself on the throne, and the Protodeacon presents before him those who are to be ordained subdeacons, upon whom the Bishop makes the sign of the Cross.

The Choir then recite the CXXII Psalm : « I was glad when they said, » etc. At The end of which, as also of every Psalm, They add : « Glory be to the Father, and to the Son, and to the Holy Ghost ; now, and ever. Amen. »

Then one of the deacons reads the prophecy of Isaiah, Chap. VI, 1-10. Epistle of St. Paul to the Hebrews, Chapt. II, 14-18 ; at the end of which :

CLERKS. — Alleluia! Alleluia!

Antiphon. — Our feet shall stand in thy gates,
O Jerusalem.

DEACON. — Alleluia! Orthi ¹.

BISHOP. — Peace † be with all.

CLERKS. — And with Thy Spirit.

DEACON. — Listen with fear.

The deacon who is to read the Gospel :

The Holy Gospel according to St. Mark.

CLERKS. — Glory be to Thee, O Lord our God.

DEACON. — Proschume.

CLERKS. — It is God who speaks.

Gospel, St. Mark. Chap. X, 13-16.

At the end of which :

CLERKS. — Glory be to Thee, O Lord our God.

DEACON. — Let us again make our supplications
unto the Lord for peace.

CLERKS. — Lord have mercy upon us.

DEACON. — Beloved brethren, let us make our
supplications unto God, to grant to these his ser-
vants (N. N.) his blessing, in order to strengthen
them in the office of the Subdiaconate; that they
may serve with faith before him, and may attain
the reward that He has promised to his Saints. May
our Lord Jesus Christ, through His grace, save them
and have mercy upon them.

*The Bishop now places his hands upon their heads, and
repeats this prayer:*

¹ A Greek word signifying : Stand up.

BISHOP. — O Lord, creator of all things, the hope of immortality and life of life. Before whom, terrified, all creatures, both visible and invisible, earthly and spiritual, tremble. Who on account of Thy great bounty, moved to compassion for mankind, hast sent Thy Only-Begotten Son to save us. And He by his love to man humbling himself, did take our flesh upon him through the Holy Virgin Mary, and did suffer death, that he might turn us again to Him. He ascended unto heaven, unto Thee O Father, that He might open to us the road to eternal life. And He commanded his disciples to keep his commandments all the days of their life; and did promise them in due time eternal life. Now these Thy servants following the steps of Thy holy Apostles, have desired this order. For which we pray Thee, O beneficent and merciful God, favourably to hear our supplications and prayers and to bless these Thy servants (N. N.) whom Thou hast chosen and called to serve before Thy holy altar, and to teach Thy divine commandments. Keep them holy in the vocation to which they are called, O Lord, powerful and almighty God. And make them worthy to understand wisely and intellectually the reading of Thy divine word and to fulfil its precepts. Keep them without shame and stain, that in due time they may be worthy to attain Diaconate. Grant unto them gentleness, humility and chastity. Pour down upon them Thy Holy Spirit, that they may be worthy to meditate on the divine things by

day and by night. Preserve them from vain discourses and from dissoluteness. And make them worthy to serve holily Thy holy Church, through the clemency and mercy of Thy Christ. And to Thee, O Father, with the Son and the Holy Ghost, belong glory, power and honour, now and ever. Amen.

Peace be with all.

Let us bow down before God.

O Lord, lover of man, who art glorified in all; Thou giver of all good things and acceptor of prayers. Accept these our supplications, and bless these Thy servants (N. N.), whom Thou hast chosen for the service of Thy Church. Fill them with all spiritual wisdom, and fortify them to live according to the order of Thy true martyr¹. Preserve them from all the snares of the Evil One, that with holiness and purity of heart they may be worthy to attain to the order of the Diaconate according to Thy Will, and to the hope of everlasting life, with all Thy saints, who from the beginning have pleased Thee. And we all receiving these Thy servants with the divine, spiritual and holy kiss, may, as in every thing, so now give praises and glorify Thee, together with the Almighty Father and the lifegiving and deliverer Holy Ghost, for ever and ever. Amen.

¹ St. Stephen,

The Bishop now places the maniple on the left arm of each, and says :

BISHOP. — Accept the maniple for the preservation of Thy soul, that thou mayest serve with pure hands in the house of our Lord Jesus Christ.

Then the Bishop delivers to them an empty chalice with the Paten, and says :

BISHOP. — Take this holy chalice and be authorized to carry it to the holy altar of the Lord, for the great and precious mystery of Christ our God, to whom belong glory, power and honour, now and ever and for all ages. Amen.

In the same way he delivers to them the Books of Lectures of the holy Mass, and says :

BISHOP. — I present you with the Books of the Lectures, and authorize you to read them in the Church of God, for the living and for the dead, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he delivers to them the drapery necessary to the celebration of Mass, together with the sacerdotal vestments, and says :

BISHOP. — Take these holy vestments of the Mass, and be henceforth authorized to serve and to cloth the Priests in the administration of the mystery of Christ our God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Bishop then admonishes them as follows :

BISHOP. — See to what a sacrament you have been called; for you have been promoted from a lower office. Henceforward be watchful in this ministry; be aware of sloth. And the shewbread which Christ has given to the Church as the bread of life, take heed to prepare as much as is required for the communion of the people, neither more nor less. In the vessel in which you shall wash the corporal linen take care not to soak any other thing, and the water you shall wash it in, shall be poured in the Baptismal Font; and in the basin in which you wash the napkin of the holy altar, there in you shall wash all the linen of the church. I tell you now all this, that you may fulfil your office with care, so that you may find favour before God our Lord Jesus Christ; to whom belong glory, power and honour, now and ever. Amen.

The Choir now sing the following hymn.

HYMN

O heavenly wisdom who didst descend from on high to collect the chosen from the beginning, the foolish of the world, and didst fill them with the light of Thy wisdom, that by means of them Thou mayest drive away from us the darkness of ignorance; through their prayers have mercy upon us, O Saviour, lover of man.

Thou who didst walk upon the sea without leaving trace, and didst call therefrom those who

were fishing animals unto death, in order that they might become, in the sea of human existence, fishers of men to life; through their prayers have mercy upon us, O Saviour, lover of man.

Thou, heavenly labourer of the rational world, who didst inspire the tongues of the labourers of the spiritual world, and didst give them the seed of life to sow in the souls of men; through their prayers have mercy upon us, O Saviour, lover of man.

Thou Christ, who of old at Elim didst notify in the number of the wells and palms the example of Thy twelve Apostles and the seventy chosen disciples; through their prayers have mercy upon us, O Saviour, lover of man.

Thou Jesus, the wisdom of the Father, who didst build Thy house the Church, and didst erect in her as pillars the sevenfold gifts of the Spirit; who didst send Thy servants the holy Apostles to call the Gentiles to drink of the cup of joyfulness; through their prayers have mercy upon us, O Saviour, lover of man.

Thou, who didst make the holy Apostles partners of Thy dominical power, to bind and loose the children of man in earth and in heaven; and didst promise to them to be Thy colleagues when Thou shalt sit on the throne of judgment; through their prayers have mercy upon us, O Saviour, lover of man.

During the singing of this hymn the newly ordained subdeacons rise and take their proper positions at the Altar. They then proceed with the Liturgy, and the Prophecies, Epistle, and Gospel proper of the day are read; one of the newly ordained subdeacons descends into the Choir, and from the accustomed place reads the Epistle.

At the end of the Mass they partake of the Holy Sacraments, and they ought to stay fifteen days in the church to perform and learn their duties.

THE ORDER
FOR THE IMPOSITION OF HANDS
FOR THE
DIACONATE

The Bishop having been robed in the accustomed manner in the Vestry, accompanied by the Priest, Deacons and Clerks, with censors and lighted candles, proceeds into the church; where, while he incenses the Altar and all the people, the Choir sing the following hymn.

HYMN

Rejoice O Holy Church, because Christ, the King of Heavens, to-day has crowned thee with his cross, and with his admirable glory has adorned thy fortifications.

Be exceedingly glad, O daughter of Zion; because to-day, through thy regeneration, the earth has become heaven, and the celestial king was pleased to dwell in thee.

Raised up to the Choirs of the heavenly hosts, to-day we sing to thee perpetual praise;

rejoice, O spotless Spouse, in thy inscrutable mystery.

At the conclusion of this hymn the Liturgy proceeds as usual until the prayer : « For thou art merciful and lover of man, and to Thee belong glory power and honour, » etc. and then the Bishop seats himself on his throne and the Choir recite the XV psalm.

Antiphon. — Lord, who shall dwell in thy tabernacle, etc.

Glory be to the Father, etc.

DEACON. — Let us again make our supplications unto the Lord for peace ; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — Blessing and glory be to the Father, to the Son, and to the Holy Ghost, now and ever and throughout all ages. Amen.

Again the Choir recite the XLIII psalm.

Antiphon. — Give sentence with me, O God, and defend my, etc.

Glory be to the Father, etc.

While they repeat the psalm, two deacons descend from the Altar, and present those that are to be ordained to the Bishop, and the Senior of them says :

Holy Father, our Mother the Church presents unto you these subdeacons (N. N.), and she requires of you to confer on them the order of the Diaconate.

BISHOP. — And do you know that they are

worthy, who they are or what is their character of conduct, whether they are born of lawful matrimony, and if their life is one of purity and wisdom ?

DEACON. — As far as our human fragility allows us to know, we know and bear witness, that they have led a life of wisdom and purity, and that they are worthy to wear the yoke of this order.

The Bishop then making upon them the sign of the Cross says :

Through the grace of God the Father, and the Son, and the Holy Ghost, we call the subdeacons (N. N.) to the office of the Diaconate. Therefore let us make our supplications unto the merciful God, that He may illuminate them with the gifts of his sanctity ; through our Lord Jesus Christ, to whom belong glory, power and honour, now and ever. Amen.

Then those about to be ordained are led up to the Altar, where they kneel down before the Bishop ; and he, with the Crucifix in his hand, makes the sign of the Cross upon them.

DEACON. — Let us make our supplications unto the Almighty God, for (N. N.) who are about to be called to the order of the Diaconate. That through this imposition of hands, they, like St. Stephen the First Deacon and Proto-Martyr, may be worthy to receive grace from Almighty God ; may He save and have mercy upon them.

CLERKS. — Lord save and have mercy upon them.

DEACON. — Have mercy upon us, O Lord our God, according to Thy great goodness. Let us all say with one accord.

CLERKS. — Lord have mercy, Lord have mercy.

DEACON. — Lord Bishop, give the blessing.

The Bishop now places his right hand upon the head of each of the subdeacons and says this prayer:

O Lord God almighty, Father of our Lord Jesus Christ; unto Thee have devoted themselves, these thy servants. Extend Thy invisible arm and bless them, that they may be worthy of being called to the service of Thy holy Church, and that they may receive grace in like manner with thy beloved. Because Thou distributes grace plentifully to the faithful according to their rank, that they may serve Thee, the One true God. When endowed with this gift, may they abandon earthly things, and become preachers of Thy bounty and of the peace of Thy Gospel; to the glory of the Holy Trinity, of the Father, the Son and the Holy Ghost, now and ever. Amen.

Peace be with all.

Let us bow down before God.

O Lord God of might and of the Choirs of the heavenly hosts, Who didst appoint us also partakers in this office. Thou who knowest the mind of the children of men and examinest the intentions and the thoughts of all. Grant now Thy gifts according to Thy great clemency, and purify these whom we have now consecrated to Thy service. Cleanse them from

all abomination which may arrive from the deception of the Evil One, from all kinds of sin, of thought and deed. Strengthen them in the life of virtue, and remove from them the thoughts of darkness, like the storm from the surface of the earth. Fill them with the power of Thy grace and with the clemency of Thy only begotten Son and of the Holy Ghost; and grant that they may be worthy servants of Thy New Testament. So that they may be able to remain firm and without scandal before Thy Holy Name, and attain to the priesthood, to administer the holy Sacraments which have been transmitted to us. Because Thou art gracious and givest abundantly of Thy mercy to those who supplicate Thee. And to Thee only belong glory, power, and honour, now and for ever. Amen.

Then the Choir repeat the CXIXth psalm.

Blessed are the undefiled, 1-8; *at the end of which,*

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

The Bishop places his right hand upon the head of each and recites this prayer:

O Lord God almighty, creator of all things; who from amongst all the nations of the earth, hast chosen to Thee a new and peculiar people; hast strengthened Thy holy Church by building it upon

the foundation of the Apostles and Prophets, and hast appointed in her priests and doctors. Accept now our prayers, and pour down the gifts of Thy Holy Spirit upon these Thy servants, who have come to receive the imposition of hands for the service of Thy holy Church. Keep them steadfast and immovable from all temptation, that they may be pure before Thee in the catholic Church, and walk, with holy heart and sincere faith, in all good works, according to Thy divine will. So that they may be worthy to glorify the Holy Trinity, now and for ever. Amen.

Peace be with all.

Let us bow down before the Lord.

O Lord God almighty and all-provident; who hast chosen these Thy servants for the ministry of Thy service. Cleanse them and make them worthy to watch with all wisdom, to observe Thy precepts and with all spiritual intelligence understand the reading of Thy Divine Words. May they live in this world with pure religion and virtuous life and attain to Thy heavenly gifts in company with all Thy saints. O Lord lover of man and glorified in all things, receiver of prayers; receive now these thy servants, whom Thou hast chosen for the service of Thy Holy Altar, fill them with all spiritual wisdom, receive and bless them as Thou once didst receive in Thy divine arms and bless the little children. Strengthen them in the order of Thy true martyr St. Stephen, preserving them from all the snares of the Evil One. So

that they may be worthy to hold with a pure heart the order of the Diaconate, according to Thy benevolent will, and to obtain the hope of eternal life together with all Thy saints. And may we, receiving them with spiritual and holy salutation, also be worthy to return thanks and to glorify Thee, together with the Father and the Holy Ghost, now and for ever. Amen.

Then those about to be ordained turn towards the people and kneel down, holding up their hands; and the attendant Priests standing behind each of them, place their hands on the subdeacons' shoulders, and they all say three times together:

The divine and heavenly gift, that ever fulfils the holy necessities of the Apostolic Church, now calls (N. N.) from the subdiaconate to the diaconate, for the service of the holy Church, according to their own and to all this people's testimony.

And the people say three times:

They are worthy.

Then the subdeacons turn again towards the east and kneel down before the Bishop; and the attendant Priests again put their hands upon their shoulders, while the Bishop placing his right hand upon the head of each, repeats over each this prayer:

The divine and heavenly gift, that ever fulfils the holy necessities of the Apostolic Church, now calls (N. N.) from the subdiaconate to the diaconate, for the service of the holy Church, according to his own and to all this people's testimony.

I place my hands upon him ; let every one pray that he may worthily and holily perform the duties of the diaconate, before this holy Altar of God.

The priest who stands behind, says three times :

Lord have mercy.

At the end all the attendant Priests leave those who have been newly ordained. ●

Then the Deacon says :

Lord Bishop, give the blessing.

BISHOP. — O Lord God, powerful, and glorified in all things, God great and terrible. The heavenly and the earthly creatures with prompt obedience serve Thy holy Will. So much the more do rational and intellectual ones, who through Thy will were appointed to Thy service, with greater joy fulfil Thy commands. We give thanks unto Thee, who art powerful in all and wantest nothing; who from love to man didst look down upon us and didst choose from among us the Church, as temple of dwelling of the all-Holy and glorified Trinity, and didst appoint deacons to be her ministers. We pray Thee Lord, and beseech Thee of Thy bounty; look down mercifully from Thy dwelling upon these Thy servants (N. N.), who have now received the imposition of hands for the service of Thy Holy Church. Keep them steadfast in the vocation to which they have been called. Remove them from all wicked things. Strengthen them in all good works. Increase in them charity and faith. Grant to

them the strength and the gifts of St. Stephen the Apostle, the Protomartyr and first Deacon. So that being filled with Thy Holy Spirit, they may live undefiled in the service of Thy Holy Altar; and with the sweet odour of a pure conduct and a holy life, officiating in Thy holy Church, may they rejoice with all Thy servants, both those who are living near them and those who far away. And may they in due time be worthy to attain the order of the priesthood; through the grace and benignity of our Lord Jesus Christ, who has invited us to His paradise and glory. With whom and to Thee almighty Father, as well as to the vivifying and deliverer Holy Ghost, belong glory, power and honour, now and for ever. Amen.

Peace be with all.

Let us bow down before the Lord.

O Lord, lover of man who hast called these Thy servants, through chastity and meekness, to the light of a holy life. Now through the grace of thy mercy, receive these, who have trusted in Thee, O Lord, and have dedicated themselves unto the Saviour Jesus Christ, and unto the Holy Ghost, distributor of all favours. Grant unto them power, wisdom and grace to be courageous against the adversary, who deceives and ruins men. Through Thy victorious power may they be released from all his snares. Through the grace of Thy Holy Spirit, and by the virtue of this imposition of hands, may the gifts of Thy favour appear upon them; through Thy

power, O great God, who givest to us very great things, and in return requestest but little things; only that we should keep Thy commandments. Now be to these Thy servants and ministers guardian, helper and protector by day and by night. Keep them holy, undefiled, obedient and righteous in all, for the glory of Thy name. Because Thou art the God of all creatures and powerful in all. And to Thee be glory, power and honour now and ever. Amen.

The Choir repeat the Vth psalm.

Antiphon. — With favour wilt thou compass him as with a shield.

Glory be to the Father, etc.

The Prophecy, Jeremiah, I, 1-10. And Jeremiah, XXXIII, 15-18. And Hosea, XIV, 9. The Epistle, Timot., IV, 7-16.

CHOIR. — Alleluia! Alleluia!

Antiphon. — Thou St. Stephen hast been strengthened through the Holy Ghost, and elected from the womb true witness, lover and messenger of Christ; from him Thou hast received the angelic crown!

DEACON. — Alleluia! Orthi.

BISHOP. — Peace be with all.

CLERKS. — And with thy spirit.

DEACON. — Listen with fear.

The deacon who is to read the Gospel:

The holy Gospel according to St. Luke.

CLERKS. — Glory be to Thee, O Lord our God.

DEACON. — Proschume.

CLERKS. — It is God who speaks.

St. Luke, X, 21-24.

At the end of the Gospel :

CLERKS. — Glory be to Thee, O Lord our God.

The deacon who read the Gospel chants the Nicean Creed, at the end of which :

DEACON. — Let us again make our supplications unto the Lord for peace.

CLERKS. — Lord have mercy.

DEACON. — Let us pray with faith, etc. ¹

So the Liturgy continues until the prayer : By the grace and mercy of our Lord (Lit., p. 52), *at the end of which :*

DEACON. — Let us again make our supplications unto the Lord for peace ; receive, O Lord, save and have mercy upon us.

With one accord let us make our supplications with faith unto the Lord lover of man, for this our Bishop (N.N.); that He may preserve him to His Church for many years with right doctrine and faith; so that he may, with wisdom and virtuous works, rule the Lord's people, and ordain only worthy persons to the service of the holy Church. And in so doing may he stand, before God, all the days of his life, blameless and undefiled.

Let us make our supplications also that these deacons (N. N.) who have been called to the ministry of the holy Church, may with holiness and blamelessness fulfil their office in the Church, and re-

¹ See Liturgy, p. 44.

ceive the lot of their inheritance with all the saints.

Let us also pray unto the Lord for our most honorable Patriarch (N. N.) that he may live in the faith in Christ and be saved.

Save, O Lord, and have mercy upon him.

Lord Bishop, give the blessing.

The Bishop places his right hand upon their heads and recites this prayer:

O Lord God almighty, all-provident who hast chosen these Thy servants (N. N.) for Thy service; cleanse them and make them worthy, that they may be vigilant with all spiritual wisdom and intelligence, and understand the reading of thy divine word, and keep thy commandments. So that living in this world with undefiled religion and pure life, they may attain to the heavenly gifts, with all Thy saints, through Christ Jesus our Lord; with whom and to Thee, O Almighty Father, as well as to the vivifying and deliverer Holy Ghost, belong glory, power and honour, now and ever. Amen.

Peace be with all.

Let us bow down before the Lord.

O merciful Lord, receive our prayers, and these Thy servants, whom Thou hast chosen and called to the ministry of Thy holy Altar, fill them with Thy Holy Spirit, and grant that they may be successful in all the works of virtue. Be to them for all time a shelter and protector; and having them under the shadow of Thine almighty wing, keep them without fear from the visible and invisible enemy.

So that by walking purely, according to Thy Will, in the way of righteousness, may they be worthy to attain to everlasting life with all Thy Saints. And grant that we, who receive them with holy salutation, may, as in every thing, so now, glorify the Holy Trinity, now and ever. Amen.

Then the Choir sing the following hymn:

HYMN

O Lord! through the prayers of Thy holy Protomartyr, look down upon us with clemency and have mercy upon us

Through the prayers of him to whom Thou didst open the heavenly door, and didst show the inaffable mystery, pardon us and have mercy upon us.

Through his prayers, who besought pardon for his wicked murderers, Lord, pardon us, and have mercy upon us.

O holy Stephen, blessed beam, who wast worthy of the Apostolic teaching; pray Christ to grant firmness to His holy Church.

Thou, who with thy prompt patience didst submit to lapidation, through which God granted thee to be partner of the passion of Christ, in order to teach us also how to glorify the Trinity.

Thou, o first among the martyrs, didst pray for those, who stoned at thee, that thou mightest receive the good recompense from the creator of all; we supplicate thee, do pray for us also.

ANTHEM.

From the womb wast chosen St. Stephen ; from the womb wast chosen St. Stephen, true witness of the Apostolic preaching ; who for those evil men who stoned thee didst pray to Christ God saying : lay not to their charge this sin.

Through his prayers, O Lord, grant us Thy great mercy.

Then the deacon presents the stole to the Bishop, who places it over the left shoulder of each of the newly ordained deacons, saying :

BISHOP. — Take this pure and holy stole from the hands of our Lord Jesus Christ, and be pure from all the deceits of sin. Let thy life and conversation be an example to the people who are holy through their faith in Christ ; that they may see thee doing that, through which thou mayest be able to attain to everlasting life, in Christ Jesus our Lord ; who is blessed for ever. Amen.

Then the Bishop delivers to them the Book of the Gospels, saying :

BISHOP. — With this I give thee authority to read the Holy Gospel in the Church of God, in the hearing of the living, and for the commemoration of the dead, in the name of our Lord. Amen.

And then the Bishop delivers to every one the censer, saying :

BISHOP. — With this thou shalt incense and exhale sweet odour in the administration of the mystery.

Then each of the newly ordained deacons incenses the altar thrice, saying :

Let us again make our supplications unto the Lord for peace ; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

And each time the Bishop replies :

Blessing and glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever. Amen.

Peace be with all.

And so saying he makes the sign of the Cross upon the people.

When they have all finished the Deacon says :

Through the Holy Cross let us pray the Lord, that by it He may deliver us from sin, and save us by the grace of His mercy. Almighty Lord our God, save us and have mercy upon us.

The Bishop says thrice : Lord have mercy, *and after :* Keep these Thy Servants, O Christ our God, in peace, under the shadow of Thy holy and precious Cross ; deliver them from visible and invisible enemies, and grant them to thank and to glorify Thee with the Father, and the Holy Ghost, now and ever. Amen.

Our Father, which art in heaven, etc.

Now the Bishop continues the Liturgy, and the newly ordained Deacons take their proper place as Deacons at the altar and assist him.

And when the Pax is given, the other Deacons salute the newly ordained by kissing them on both shoulders.

Then the newly ordained Deacons all receive the Holy Communion at the hands of the Bishop.

The newly ordained Deacons remain twenty days within the precincts of the Church, to learn their duties and to meditate upon the gift they have received.

THE ORDER

FOR THE IMPOSITION OF HANDS

FOR THE

PRIESTHOOD

The Bishop being arrayed in the usual manner in the vestry, attended by Priests, Deacons and Clerks, and having his pastoral staff, advances from the vestry to the church door, the Deacon with the censer, and the Clerks bearing lighted tapers.

In the mean time the Choir sing the following hymn :

HYMN

To-day the Divinity rejoices in establishing the new earth; the Choirs of the holy Angels sing praises unto God; let us also solemnize this holy feast with a voice of thanksgiving.

To-day we also rejoice with universal joy at this feast, for it has appeared in the world with great splendour; for which every where thanks are sent unto God, proclaiming incessantly the living Word.

Be glad and rejoice, O Church, pure Virgin and bride of the heavenly bridegroom; behold we see the

anointed Christ dwelling in thee, Light of the gentiles.

Psalm CXXII, 1-8.

DEACON. — Let us make our supplications unto the Lord, that through his holy Church he may deliver us from sin, and save us through the grace of His mercy. Almighty God our Lord, save us and have mercy upon us.

BISHOP. — At the very entrance of this holy Temple, and in presence of these divine, sacred and glorious symbols, bowing down with fear we adore, and we glorify Thy holy, admirable and victorious dominion. And we offer Thee blessing and Glory, Father, Son and Holy Ghost. Now and ever. Amen.

The following hymn is then sung.

HYMN

Rejoice O Holy Church, because Christ, the king of heaven, to-day has crowned thee with his Cross, and with his admirable glory has adorned thy fortifications.

Be exceedingly glad, O Zion's daughter; because to-day, through thy regeneration, the earth has become heaven, and the celestial king is pleased to dwell in thee.

Elevated with the Choirs of the heavenly Hosts, to-day we sing to thee perpetual praise; rejoice O spotless spouse with thy inscrutable mystery.

Psalm C. At the end : Glory be to the Father, and [to the Son, etc.

Again Psalm. CXVIII, 1-19.

Glory be to the Father, and to the Son, etc.

After which they enter the church.

DEACON. — Through this Tabernacle let us pray the Lord, that through this He may deliver us from sin, and save us through the grace of His mercy; almighty Lord our God, save us and have mercy upon us.

BISHOP. — Within the precincts of this church and in the presence of these divine, and glorious holy symbols, and this holy altar, bowing down with fear we adore, and we glorify Thy holy, admirable and victorious dominion. And we offer blessing and glory to Thee Father, Son and Holy Ghost; now and ever. Amen.

Then the Choir sing the following hymn.

HYMN

As an altar of holiness was built the holy Church, and Christ the king is sacrificed therein; come ye, O faithful: let us sing to Christ a new song.

The Choirs of the Angels descended from heaven, with celestial harmony, sing songs of blessing with the trisagion, saying:

Rejoice and be delighted thou wedded holy Church; revive Thy sons in the praise of Him, who has caused His light to shine upon thee.

Then the Bishop begins to ascend, with the surrounding ministers, the steps of the altar, saying:

Psalm. XLIII.

Will I go unto the altar of God, unto God my exceeding joy.

DEACON. — Judge me o God, etc.

Until the end of the Psalm, as usual.

Then follows the offertory, and the Liturgy is continued as usual until the Epistle:

And when the Bishop says the prayer: O Lord our God, accept the prayers which Thy servants, etc.

For Thou art merciful, and lovest man, being God, etc.

Then as many Priests as there are deacons to be ordained Priests, bring them from the vestry, and the Senior among them presents them to the Bishop seated on his throne, saying:

PRIEST. — Holy Father, our Mother the Church presents these Deacons (N. N.), and she requires of you to confer on them the order of the Priesthood.

BISHOP. — And do you know that they are worthy, who they are, or what has been their walk and conversation? Whether they are born of lawful marriage and whether they are famed for wisdom and purity?

THE PRIEST ANSWERS. — As far as our human weakness allows us, we have ascertained these things and we bear witness, that they are worthy to wear the yoke of this order and that they are known for their wisdom and purity.

And the Bishop makes the sign of the Cross upon them and says:

BISHOP. — Through the grace of God the Father, and the Son, and the Holy Ghost, I call these deacons (N.N.) to the Priesthood. Therefore let us make our supplications unto the merciful God, that He may illuminate them with the gifts of his sanctity through our Lord Jesus Christ, to whom belong glory, power and honour, now and ever. Amen.

Now those about to be ordained are led up to the altar, and there they kneel down before the Bishop, who with the crucifix which he holds in his hand, makes the sign of the Cross upon them.

The Assistant Priests place themselves one behind each deacon, and the Choir recite the psalm XXV.

At the end of which: Glory be to the Father, etc.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — Blessing and glory be to the Father, to the Son, and to the Holy Ghost. Now and ever. Amen.

Psalm XXVI.

Glory be to the Father, etc.

DEACON. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us.

Lord Bishop, give the blessing.

BISHOP. — Blessing and glory be to the Father,

and to the Son, and to the Holy Ghost. Now and ever. Amen.

Psalm XXVII.

Glory be to the Father, and to the Son, and to the Holy Ghost. Now and ever. Amen.

The attendant Priests now place their hands on the shoulders of the Deacons about to be ordained, and the Deacon says:

DEACON. — Let us make our supplications unto God the lover of man, for these deacons (N. N.), who are about to be called to the Priesthood; that through the virtue and grace of this calling, and through this imposition of hands, they may be worthy to receive from almighty God the gift of the Priesthood. May He save and have mercy upon them.

Then they say thirty times:

Lord have mercy.

DEACON. — Lord Bishop, give the blessing.

The Bishop then places his right hand on the head of each, and repeats the following prayer:

BISHOP. — Lord God almighty, creator of all, Deliverer, Saviour and Redeemer of mankind. Thou who of Thy infinite kindness doth distribute to thy Holy Church visible and invisible gifts. Now we beseech Thee of Thy beneficent kindness grant grace to these thy servants to receive the order of the Priesthood, through this calling and this imposition of hands; that they may be worthy of the inspiration of Thy holy Spirit, and that they may

worthily receive the gift of superintendence through the grace and bounty of our Lord and Saviour Jesus Christ; who has invited all to the holy vocation, to serve God according to their rank; and by offering praises to glorify the Father, and the Son, and the Holy Ghost. Now and ever. Amen.

Peace be with all.

Let us bow down before God.

O God who sitteth on high and art awful; God inscrutable and miraculous; God merciful and lover of man; look down upon us and mercifully fulfil our prayers, according to thy great mercy. Thou art the God who through all manner of gifts didst make wonderful beings of mankind. We pray Thee, heavenly Father, send Thy Holy Spirit and bless these, who stand before Thy holy altar and have dedicated themselves to thy service, that they may be worthy to receive the order of the Priesthood, and to be overseers of thy people and successors to thy Apostles. Write their names in the Book of life and release them from the servitude of the enemy. And may we all become children of Thee, heavenly Father, and coheirs with Christ, and be worthy of the heavenly kingdom; and by offering praises may we glorify the Father, the Son, and the Holy Ghost. Now and ever. Amen.

Then those about to be ordained turn towards the people and kneel down, holding up their hands.

The attendant Priests standing one behind each, place their hands on the Deacons shoulders, and repeat three times together :

The divine and heavenly gift, that ever fulfils the holy necessities of the Apostolic Church, now calls (N. N.) from the Diaconate to the Priesthood for the service of the holy Church; according to their own testimony and to that of this congregation.

The people reply thrice:

They are worthy.

Then the Deacons turn towards the east and kneel down before the Bishop; the attendant Priests again put their hands upon their shoulders, and the Bishop, placing his right hand upon the head of each, says over each separately:

BISHOP. — The divine and heavenly gift, that ever fulfils the holy necessities of the Apostolic Church, now calls (N.) from the Diaconate to the Priesthood, for the service of the Holy Church; according to his own and to all this people's testimony.

I place my hands upon him; pray ye all that he may be worthy to perform holily the duties of the Priesthood before the holy altar of the Lord our God.

The attendant Priest says twelve times :

Lord have mercy.

Then all the attendant Priests leave those who have been newly ordained.

DEACON. — Lord Bishop, give the blessing.

The Bishop now places his right hand upon the head of each, and says this prayer :

BISHOP. — O Lord God almighty, most merciful and all-provident, creator of all creatures, both visible and invisible, who dwellest in the light which is awful and inaccessible ; to whose all-seeing eyes even the depths of the abysses are manifest. Around Thee stay the heavenly hosts : the Angels and the Archangels ; the principalities and the powers ; the thrones and the dominions ; the Seraphim and the Cherubim. And by all the incorporeal virtues art ever glorified with triumphant praises. Thou Lord of hosts, who art all in all, powerful and all-possessing ; moved to compassion, for the weakness of mankind, hast set apart to Thee, a peculiar people, thy holy Church, whom Thou hast called to Thee, Body and Members, and hast appointed in her Priests to govern thy people.

Hear now, O Lord, the voice of our prayers, and these thy servants, whom Thou hast chosen and accepted for the Priesthood, and who have now received the imposition of hands, preserve them steadfast in the Priesthood to which they have been called. Grant them a vigilant heart that they may observe diligently all thy commandments, and may love Thee with all their strength, with all their heart and with all their mind ; that they may walk with truth in the way of righteousness, and with pure hearts and sincere faith excel in good works accor-

ding to Thy benevolent will. May they remain steadfast and pure in the Priesthood, before Thee in the catholic Church, edified and confirmed upon the stone of faith, of the Apostles and of the Prophets. May they be workmen that need not to be ashamed, rightly dividing the word of truth. May they sow the lifegiving and catholic faith of the Apostolic Church, in all their hearers. Grant them the Apostolic gift, that they may remove and drive away from man, mortal diseases and impure spirits, by placing their hands upon them and, by invoking Thy most powerful name in help, may they cure the sick. May they be worthy to invoke Thy Holy Spirit from heaven for the spiritual life of those who have been regenerated and illuminated through the holy Font. Through which, those who are baptized with faith, may reach the gift of Thy adoption, and by becoming temples of Thy Holy Spirit, may they be heirs of Thy heavenly kingdom. May they perform the awful and heavenly mystery of the BODY and BLOOD of our LORD and SAVIOUR JESUS CHRIST, for the forgiveness of sins, to those who partake of it worthily. May they ever fulfil virtuously all the functions of the Priesthood, and be glorifiers of the Holy Trinity and be rewarded with the holy Apostles in eternal life, being counted worthy of the twofold honour. Through the grace and benignity of our Lord and Saviour Jesus Christ, who has invited and called us to his kingdom and glory. To whom and to Thee, O Father almighty, together

with the lifegiving and deliverer Holy Ghost, belong glory, power and honour, now and ever. Amen.

Peace be with all.

Let us bow down before the Lord.

O Lord God of Hosts, God powerful and almighty, God of glory and of all honour. Thou hast crowned with glory and honour Thy saints. Thou hast bestowed on man the gift of prophecy. Thou hast bestowed on him the honour of Priesthood. Thou hast chosen the holy Apostles and hast established in the Apostolic Church various orders for the maintenance of good discipline. Thou hast instituted in her pontiffs, hast multiplied in her Priests, Deacons, Doctors and Choirs by whom is glorified the name of Thy only Begotten Jesus Christ. And now these thy servants, whom Thou hast called to the Priesthood, illuminate and adorn them with the gifts of Thy Holy Spirit; that they may live with a pure and holy life, and serve Thy Church. And keep this Thy people without scandal from all the snares of the Evil One. And we all receiving them with spiritual and holy salutation, may now, and in every thing, glorify the Father, and the Son and the Holy Ghost; now and ever. Amen.

The Bishop now, with his own hand, removes the stole from the left shoulder to the right, of each of the newly ordained Priests, placing it around their neck, saying :

BISHOP. — Take the yoke of our Lord Jesus Christ. For his yoke is easy and his burden is light.

Then the Choir say psalm CXXXII.

At the end of which : Alleluia! alleluia!

Antiphon. — I will also clothe her priests with salvation ; and her saints shall shout aloud for joy.

Lesson from Ezekiel, XXXIII, 7-9.

Lesson from Malachi, II, 5-7.

Lesson from Isaiah, LXI, 1-6.

Lesson from the first Epistle General of St. Peter, V, 1-4.

Lesson from St. Paul to Timothy first, I, 12-17.

CHOIR. — Alleluia! alleluia!

Thy priests shall be clothed with the righteousness, and thy saints shall shout aloud for joy.

DEACON. — The holy Gospel according to St. Luke, IV, 14-22.

Then the deacon who read the Gospel, repeats the Creed, and the newly ordained Priests kneel on the highest step of the sanctuary.

The Liturgy continues as usual ; the offerings are brought to the altar, and when the Bishop has repeated the prayer : « O Lord God of Hosts, » etc. And the next : « By the grace and mercy of our Lord and Redeemer, » etc., then reseats himself and the newly ordained priests kneel down before him. The Choir recite the CXIX. Psalm, as in the Order for the Diaconate. Then the clergy present chant the following Litany :

O God, great and all-powerful, maker of miracles, who didst create out of nothing the heaven and the earth, and all that in them is. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — O Thou who didst create the Seraphim and Cherubim, the Powers visible and the Powers invisible, making Thy creatures partake of reason, for the honour and for the glory of the dominion of Thy Divinity. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — O Thou who didst through the Word bestow on us eternal life, making us sharers in it with Thee. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Remember, O Lord, Thy covenant and the mercy Thou didst promise to those that love Thy holy name; mercifully assist our prayers which we make before Thee in the temple of Thy holiness. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Look down kindly upon Thy people and upon the worshippers of Thy holy name; and remembering the covenant Thou madest with Thy beloved, pour down upon all Thy abundant mercy. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Preserve, O Lord, Thy holy Church which Thou didst redeem by Thy precious Blood; grant that with steadfast faith, through the propitiatory sacrifice, she may last until the apparition of Thy great glory. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Preserve unto us, O Lord, this our venerable Patriarch (N.), that he may govern thy faithful people, with orthodox doctrine, during all the time of his life. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Exalt, through virtuous ministers, the order of the Priesthood and all the clergy of the Church, throughout the world. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — And now, O Lord, for these Thy servants (N. N.), whom Thou hast chosen and called to the order of the Priesthood, we pray Thee to help them and to protect them in all things. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — Keep them intrepid and pure in the office of the Priesthood. Preserve them under the

shadow of Thy almighty wing, from all [the snares of the Evil One, and from all visible and invisible enemies. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — O Lord, save, Thy people, and bless these who bow down before Thy majesty. We make our supplications unto Thee.

CHOIR. — Hear us, O Lord, and have mercy upon us.

MINISTERS. — And above all we supplicate Thee to grant us the spirit of charity and of all good works.

CHOIR. — Grant, O Lord, this our prayer.

MINISTERS. — Let us commend ourselves and one another to the Lord God almighty.

CHOIR. — We commend ourselves to Thee, O Lord.

MINISTERS. — Have mercy upon us, O Lord our God, according to Thy great mercy; let us say with one accord.

CHOIR. — Lord have mercy upon us; Lord have mercy upon us; hear us, O Lord, and have mercy upon us.

The Bishop now places his right hand upon the head of each of the newly ordained priests, and repeats this prayer:

BISHOP. — O Lord God of hosts and creator of all things, both visible and invisible. Thou who art praised by the celestial hosts, and by the Seraphim,

and who receivest the adoration of the holy Angels and Archangels, art pleased, through Thy great benignity, to receive also the praises of these Thy earthly creatures. O almighty God, not that we can add any thing to Thy all-perfect dominion, for Thou needest nothing. Of Thy great love to man, Thou most compassionate Only Begotten Son of the Father, willingly didst humble Thyself to our nature, and didst assume our flesh from the holy Virgin; and through the shedding of Thy incorruptible Blood, didst deliver mankind from the curse entailed on Adam. Thou didst give peace in heaven and in earth, and didst reconcile the Father with men. Thou didst also choose to Thyself a peculiar people even thy holy Church. Now therefore, beneficent Lord, we beseech Thee of thy great goodness to receive the supplications, of us thy people, assembled in the temple of the glory of Thy name. And these thy servants, whom Thou didst choose and call to be leaders of this thy people, and to the ministry of thy holy Church, fill them with Thy Holy Spirit; strengthen them in good works, that they may stand before Thee with pure life, and with virtuous works steadfast in the faith; and serve before thy holy Altar, and govern thy flock with wisdom and righteousness. Preserve them, O Lord, and this Thy people from the visible and invisible enemy; that they may be worthy of thy everlasting bliss. And may we all, receiving them with holy and spiritual salutation, offer thanks and glo-

rify Thy abundant benignity, for the favours Thou dost grant to us, and may we attain that everlasting life, which Thou didst promise shall enjoy the worthy with all Thy Saints. Through the grace and benignity of our Lord and Saviour Jesus Christ; to whom and to the Father almighty, and to the lifegiving and deliverer Holy Ghost, belong glory, power and honour, now and ever. Amen.

Peace be with all.

Let us bow down unto the Lord.

O Lord almighty, God of all creatures; Thou who art seated on an immaterial throne, and art praised and glorified by the immortal angels, who alternately sing the trisagium and praise the glory of Thy Majesty. With one accord we thy servants supplicate Thee to receive our prayers and concede to us thy abundant mercy, and grant to these thy servants (N. N.) the order of Priesthood; that they may with pure life and virtuous works offer to Thee thanks. Shower down upon them plentifully the grace of Thy holy spirit with the sevenfold gifts of truth, of wisdom, of understanding, of counsel of fortitude, of knowledge, of piety, and of Thy fear. Grant that all the malice of the Evil One may be innocuous to them. So that they may live chastely, instruct with their example this faithful people and govern them rightly. And by their performing good works, and by their teaching, may they be called great in the kingdom of Thy Christ, and worthily glorify Thee, O Lord. And may we all, receiving

them with spiritual and holy salutation, by offering thanks and blessings, be always ready to Thy almighty will, and glorify the all-Holy Trinity, now and ever. Amen.

Then the assisting deacons bring to the Bishop the mantle, the stole, the maniple, the girdle, the sacerdotal crown and the cope, and they stay before him. The Bishop recites the following prayer :

BISHOP. — O Lord Jesus Christ, look down upon these thy servants, who trusting in thy beneficence follow thy commands. As thou didst give confidence to all the faithful to tread under foot the serpent and the scorpion and all the powers of the Evil One; so give now to these the victory, by the sign of the all-conquering cross; so that they may tread upon the viper and the adder, and crush the head of the venomous dragon. That they may inherit thy heavenly kingdom, with the blessed Apostles for ever and ever. Amen.

O Lord God, the hope of salvation and the wall of defence. Preserve these thy servants immovable for ever, and grant to these, who have responded to the divine call to the order of Priesthood, to fulfil its duties according to Thy will. Clothe them with a vesture of gladness and with the robe of glory. Girdle their loins with all continence; make them self-denying, active in good works, chaste, prayerful, holy, pure, to keep the Priesthood without stain, lowly, gentle, humble, with holy heart, entirely pure in all the course of a holy life, and

blessed in all that is thy pleasure. With them bless us also, O Lord, through the gifts of thy spiritual grace, for the glory of the all-holy Trinity. Fill us with thy holy Spirit, and with spiritual gladness in this convocation for the administration of this holy order. Because Thou art the God who approvest and savest; who willest that all men should be saved and should come to the knowledge of the truth. And we glorify Thee, O Father almighty, as well as Thy Only Begotten Son, and the Deliverer Holy Ghost, with blessings, thanks and praises; now and ever. Amen.

Peace be with all.

Let us bow down before God.

Lord God Jesus, the accomplishment of the Law and the Prophets, the distributor of gifts and mercy. Bless † the vest and the crown of these, as thou didst bless by Moses the vest and the mitre of Aaron and of his sons. And as Jacob made for Joseph the coat of many colours, bless Lord, the robe and the vest of these, as also Thou didst bless the mantle of Elijah, through which the spirit of Elijah rested on Elisha. Bless, O heavenly Father, the garments of these, with the blessing of thy all-holy coat woven from on high; of which thy prophet predicting said: Who is this that cometh from Edom with dyed garments and in the greatness of his strength? May the same blessing rest upon these and upon their garments through thy grace. And we all beseech, O all-powerful and merciful Spirit, thy im-

mutable dominion. Pour down the dew of thy benignity, and fertilize in the soul, and in the freewill faculty of the sense, the fertile gifts of thy abundant mercy. And till the rational field of the hardened corporeal heart that it may be fit to receive thy spiritual seed. We confess that we owe to thy all-wise divinity all the favours that blossom and grow in us. It is Thou who ordainest Apostles, inspirest Prophets, teachest Doctors, makest the dumb to speak and the deaf to hear. As thy kindred, the consubstantial of the Father, the Eldest Son, operating all these things with Thy cooperation, proclaimed Thee, O Holy Spirit, God, coequal with the essence of the Father. Grant unto these, who are now called by Thee to superintend the ministry, that they may serve the Church in the administration of the Sacraments; and teach fearlessly the lifegiving mystery of the promises of thy Gospel. Through the rapid course of the intellect, may they run over the immense space of the testament which was inspired by Thee. And when they advance to explain the divine word, may Thy mercy reach them before, and speak unto them that which is worthy, useful and according to thy pleasure; for the glory and praise of thy divinity, and for the full consolidation of the Catholic Church. Extend upon these Thy outstretched arm, and strengthen them through the grace of Thy mercy. Dissipate from their minds the darkness of forgetfulness, and with it take away the darkness of sin; so that by a

right interpretation they may, from the region of this life, rise up to the sublime. O Thou powerful, cause to dawn again upon them the light of knowledge of the bright marvels of Thy divinity, that they may be worthy to be, while teaching, an example to all good and pious hearers. Through the grace and mercy of our Lord Jesus Christ, who has invited us and called to his kingdom and glory. To whom and to Thee, O Almighty God, and to the lifegiving and deliverer Holy Ghost, belong glory, power and honour, now and ever. Amen.

Two deacons go to bring the Holy Chrism from the Sacristy, and meanwhile the Choir sing the following hymn.

HYMN

O ye people who have been counted worthy to be called to give glory unto Christ our God; come sing unto the Lord a new song, and with a joyful voice, praise His name with a new hymn.

O Christ, we, Thy faithful people who have been strengthened in thee, through our true confession of faith we praise the mystery of Thy vivifying Incarnation, glorifying Thy awful and admirable name, Lord God, great upon all the earth.

Rejoice, O holy Church, Bride of the heavenly mystery, at the glory of the all-Holy Trinity; Who, through His consubstantial Dominion has adorned thee. He will dawn upon thee with blessed light

and crown thee with glory, together with all the Saints.

The Bishop now begins to clothe the newly ordained priests, one after another, with the sacerdotal vestments. Taking the stole and placing it on the neck of the first, he says :

BISHOP. — The holy Ghost gives thee authority to bear the yoke of our Lord Jesus Christ.

Then the Bishop places the sacerdotal cap upon his head, and says :

BISHOP. — Take thou the Helmet of salvation from the hands of our Lord Jesus Christ.

Then the Bishop puts the mantle around him, and says :

BISHOP. — Take thou the breastplate of righteousness from our Lord Jesus Christ.

The Bishop then puts on the cope, and says :

BISHOP. — Our Lord Jesus Christ vests thee with the garment of salvation, and with a newly made vesture of gladness, in conformity with the new and spiritual life.

Then the Bishop places his two hands upon the head of the newly ordained priest, and says :

BISHOP. — The holy Ghost gives thee authority to loose and bind men, as our Lord gave authority to the holy Apostles saying: whose sins ye shall retain on earth, are retained in heaven; and whose sins ye shall forgive on earth, shall be forgiven in heaven. In the name of the Father, and of the Son, and of the holy Ghost. Amen.

Now the newly ordained Priests place their hands together palms uppermost, and the Bishop with the holy Chrism anoints them on the hands in the shape of the Cross; from the thumb of the right hand to the tip of the fore finger on the left hand, and from the thumb of the left hand to the tip of the fore finger on the right hand, and repeats this prayer:

BISHOP. — May the unction of the gifts of the Holy Ghost sanctify thy soul and body.

Then he anoints every one on the forehead, and says:

BISHOP. — May the seal of this unction strengthen thee to fight against the enemy. Amen.

At the end of the unction the Bishop repeats this prayer:

BISHOP. — O Lord our God, who hast anointed these hands with holiness and blessing; bless Thou all that he may bless, and confirm and fulfil whatever his hands may sign in Thy name. So that he may be strengthened through the grace of our Lord Jesus Christ; to whom belong glory, power and honour, now and ever. Amen.

During the anointing of the priests, the Choir sing the following hymn:

HYMN

O Lord Jesus, Thou wast given to us, as immortal bread of life, and hast expiated the fault of our father Adam.

Thou, beneficent Only-Begotten of the Father, didst appear on earth and didst take upon Thee our flesh from the Virgin.

To the heavens it was incomprehensible how Thou didst become man, or how Thou assumedst, a body of a Virgin.

Thou, one, art united of two natures, a union without confusion; at which we wonder with our minds and give praise and blessings.

Thou wast anointed by the Father, who was pleased in Thee; and Thou didst anoint the men, who were regenerated through the Spirit.

In the old time Thou didst anoint Aaron, the first priest; in the new the patriarchs who were with us.

Then Thou didst anoint with the holy oil thy chosen priests; with whom these also fill with the Holy Spirit.

May these, who offered themselves to the order and were anointed with grace, administer incessantly in holiness thy mystery.

We have an intercessor with Thee the habitation of the Word, the Mother, to grant unto us always thy ineffable favour.

And now we sing praise unto Thee, together with the consubstantial Holy Ghost, now and ever. Amen.

When the Bishop has finished anointing every one of the newly ordained Priests, he washes his hands, and again sits on the throne. He then takes a chalice and paten, with unconsecrated oblations in them, and delivers them into the hands of the Priests, and says :

BISHOP. — Receive these, because ye have received power through the grace of God to consecrate and to complete the holy sacrifice, in the name of our Lord Jesus Christ, for the living and for the dead.

The Bishop now takes the censor, and incensing three times separately each of the Priests says :

BISHOP. — Let us again make our supplications unto the Lord for peace; receive, O Lord, save and have mercy upon us. Give the blessing sir N...

And each of the newly ordained Priests in his turn bowing replies :

PRIEST. — Blessing and glory be to the Father, and to the Son, and to the Holy Ghost; now and ever and for all ages. Amen.

And then, each time, turning towards the people, makes over them the sign of the Cross and says :

PRIEST. — Peace be with you all.

When all have finished, the Bishop makes the sign of the Cross over them and says :

BISHOP. — The blessing of God, † the Father, the Son, and the holy Ghost, descend upon you, who have been consecrated to the order of the Priesthood, in order that you may offer the sacrifice of the Body and Blood of Christ, for the peace of mankind, and for the remission of sins. Amen.

Then the Liturgy continues as usual ; and when the « Pax » is given, the deacons carry it to the newly ordained Priests, and kiss their hands.

The newly ordained Priests all receive the holy Communion from the hands of the Bishop, who places the wafer in their hands, and presents them the chalice. And the Liturgy being concluded, the Bishop and the Priests present salute them and give them their blessing. Then the people advance and kiss the gospel and the hands of the newly ordained Priests, and they go in peace.

The newly ordained Priests remain in the precincts of the church for forty days, to learn their duties and how to conduct the divine worship. They must recommend themselves to God and consider the vocation to which they were called ; and be discreet and prudent always.

BLESSED BE GOD.



27

THE SACRED
rites AND CEREMONIES
OF THE
ARMENIAN CHURCH

BY THE
Rd D^r JAMES ISSAVERDENS



VENICE
ARMENIAN MONASTERY OF ST. LAZZARO

—
1876

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THE SACRED
rites AND CEREMONIES
OF THE
ARMENIAN CHURCH

**THE SACRED
RITES AND CEREMONIES**

**OF THE
ARMENIAN CHURCH**

**BY THE
R^d DR JAMES ISSAVERDENS
MEMBER OF THE ARMENIAN INSTITUTION AND ACADEMY
OF ST. LAZARO AT VENICE**

VENICE

**PRINTED
IN THE ARMENIAN MONASTERY OF ST. LAZARO**

1876



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THE
SACRED RITES
OF THE
ARMENIANS

I

THE ARMENIAN RITUAL.

The book containing the regulations for the administration of the Sacraments is called by the Armenians *Mashdotz*, after the name of its compiler St. Mesrob surnamed Mashdotz. This eminent man, as we have already stated, by the invention of the armenian alphabet gave new life to mental progress among the Armenians.

Before his time the Armenians possessed no national alphabet, consequently they possessed no written, stable regulation for the performance of their religious ceremonies. In reading the few accounts left by old writers about the performance of the church service before the invention of the armenian alphabet we conclude, that the divine service was carried on in the arme-

nian churches not only in the armenian tongue, but also in the Greek and Syriac languages, in which latter the Bible was principally read to the people. This was a great hindrance to the armenian clergy in their efforts to instruct the people.

But the great invention being once effected, all the scientific men of the epoch lent their assistance in compiling the book which was to fix for ever the regulation of their church ceremonies. St. Isaac the pontiff and St. Mesrob produced in a short time the five following works: viz,

1. The Breviary, which was afterwards completed by their disciples Kewd and John Mantaguni.

2. The Directory or Calendar, which was afterwards improved by others.

3. The Liturgy, which was enriched by John Mantaguni.

4. The book of Hymns, which was augmented by Moses of Khoren and others.

5. The Ritual or Book containing the regulations for baptism and other Sacraments and ceremonies, otherwise called *Mashdotz*.

This last was completed by St. Mesrob, who through his disciples collected the prayers and the order of lessons used by the old Fathers, the which, with his own addi-

tions, formed the armenian Ritual which was sanctioned by the authority of St. Isaac the pontiff.

Thus the Armenians were endowed with that book of religious ceremonies, which forms the glory of their Church. It however, in succeeding centuries, was augmented, and enriched with prayers psalms, lessons and hymns. And this is proved by the examination of the old manuscripts of the Ritual, and principally by one infolio manuscript of the eighth century, preserved in the Armenian Library of St. Lazaro in Venice, in which the regulations for the ceremonies are very short, and many paragraphs found in later manuscript Rituals are not to be found in it. We therefore conclude that at different epochs the armenian Ritual has received several additions, although preserving unaltered the regulations transmitted by St. Mesrob.

II

CHURCHES.

The Sanctuary. — The Sacristy. — The use of curtains. — The Niche for the offerings. — Objects placed upon the altar. — *NOTA.* Respect to Saints and to relics. — The Church, Choir and Nave.

The interior arrangement of armenian churches differs from that of the Greek and the Latin. Generally they are built eastward with the altar to the east. They are divided into two principal parts : the Sanctuary and the Church proper.

The *Sanctuary* is a platform raised above the general level of the church and is reached by four, six, and more steps. The roof above it commonly forms a cupola. This is the sacred place reserved only for the performance of the Sacrament of the Holy Eucharist; wherefore the altar is always erected in the middle of it, and is again a few steps higher than the rest of the Sanctuary, and exposed to view.

In some very old churches however, where the ancient interior arrangement still exists in some way unaltered, we find that a screen, upon which images of saints are painted, is

placed before the entrance of the Sanctuary and hides the altar from view; on each side of this screen there are two doors allowing the ministers to enter or leave the Sanctuary. This screen, observed by travellers in certain ruined churches, makes us conclude that anciently the interior arrangement of the armenian churches must have been something like that of the Greeks, and afterwards, by the use of curtains, was altered. Still we find traces of the screen in the doors placed on each side of the isolated altar, which enable the deacons to move in procession round it during the performance of the ceremony.

The *Sacristy* is commonly near the Sanctuary, into which it opens.

Two curtains are used before the Sanctuary: a large one hangs before its entrance, concealing at certain points of the service, altar, priest and deacons ¹.

The second curtain is a smaller one and is used sometimes to cover the altar and its ornaments after service. If however there be present some devotee or pilgrim, the little curtain remains withdrawn until the act of devotion is finished.

During the ceremony of the Holy Eucha-

• 1 During lent this curtain is kept drawn for forty days continually, when the service is performed behind it. This typifies the expulsion of our first parents from Paradise.

rist however, and after the priest has blessed the people, this curtain remains drawn, while the officiating priest behind takes the Holy Sacrament.

The introduction of these two curtains in the armenian Church seems to be very ancient, as we find them prescribed in a canon addressed by Macarius bishop of Jerusalem to the pontiff Vertanes, about the year 340 :

“ Canon the 8th. — The altar shall be
 “ furnished with a curtain; a curtain shall
 “ likewise hang down before the Sanctuary,
 “ within which only the ministers celebrat-
 “ ing the Mass may enter: the other minis-
 “ ters present shall take their station out-
 “ side it, each according to his rank¹. ”

In the Sanctuary and on the left of the altar there is a *Niche*, whereon the offerings are placed until the moment arrives to carry them in procession to the altar.

The objects placed upon the altar are : a cross upon which a picture of our Lord is painted or wrought in enamel, and candlesticks are placed on each side of it. Sometimes the chalice is left covered upon the altar and before it is placed a richly bound Gospel, also half covered by an embroidered veil.

¹ Issaverdens. *Histor. of the armen. Chur.*, p. 46.

The book of the Liturgy is also kept on one side of the altar.

We must not forget to mention that the Holy Sacrament also is always kept in a tabernacle upon the altar, before which lights are continually burning.

In days of festivity, rich shrines, containing relics of saints, are exposed upon the altar, and presented to the devotion of the people¹.

Such is the interior arrangement of the Sanctuary where no one is allowed to enter, except the officiating priest and deacons.

The *Church* is divided into two principal parts: the *Choir* and the *Nave*.

The *Choir* is raised somewhat higher than the *Nave*, and the divine service of the breviary is hereof performed. Herein and on each side of the Sanctuary there are two and sometimes more altars dedicated to Saints, upon which on some occasions the Sacrament of the Holy Eucharist is also performed.

¹ We may notice here the devotion the armenians profess to Saints for whose intercession they constantly pray. The first is the Madonna whose intercession is continually invoked in all the church services.

Then come St. John Baptist, St. Stephen Protomartyr, St. Gregory the Illuminator, St. Sergius and many others.

The relics of all the Saints are greatly honoured, and the people wear them devoutly on the breast. They also perform pilgrimages to the tombs and Sanctuaries where the remains are deposited, and devoutly pray for their intercession, and frequently miraculous cures are performed through their faith.

During the performance of the Holy Eucharist in the Sanctuary, the choristers, composed mostly of boys, stand in the middle of the Choir, drawn up in a semicircle, and accompany the celebrating priest and the deacons with chants and psalmodes. None, except the clergymen and clerks, are permitted to enter the choir during the service.

There are no stalls in the choir, but according to the eastern fashion, mats and carpets are spread on which they sit cross-legged; for bishops and dignitaries, however, seats of honour are placed.

The *Nave* is reserved for the people and is divided into separate parts for men and women. Sometimes the whole of it is appropriated to the men, while a gallery is constructed destined alone for women, who enter it by a separate door from outside the church.

The floor of the Nave is covered with mats, and the people on entering, take off their shoes, not only in order to keep the place clean, but also as a mark of respect for the sacred place, based on the words of God to Moses : « *Put off thy shoes from thy feet : for the place where thou standest is holy ground*¹. » No seats or chairs are in the whole nave and the people sit cross-legged on the floor, or on cushions they bring from home. No

¹ Exod. iii, 5.

pulpit for preaching is to be found in the church, for sermons are usually preached from the choir.

Such is generally the interior arrangement of armenian churches of both persuasions, with the exception that, in those of the catholic armenians, there are often more altars disposed as among the Latins, where low masses are daily celebrated.

The Armenians mostly dedicate their churches to the Saviour, to the Holy Cross, to the Holy Virgin, to the Apostles, to St. Gregory the Illuminator, to St. John Baptist, and to some other saint of the first centuries of Christianity.

III

THE HOLY SACRAMENT OF BAPTISM ACCORDING
TO THE ARMENIAN RITE.

Ceremonies at the porch of the church. — They enter the church. — The blessing of the water. — Respect of the Armenians for the holy chrism. — The act of baptizing.

The Armenians usually administer the holy baptism with great pomp and solemnity.

At the eighth day the midwife takes the child in her arms, and accompanied by the godfather and some of the relations, goes to the church. They all stop outside the entrance of the porch, where the officiating priest, accompanied by a deacon and some clerks meets them. The ceremony begins by the priest's saying: "Blessed be the Holy Ghost the true God": He then recites, alternately with the deacon, the 51st and the 131st psalms, and in the meantime a string of red and white threads is twisted, which being finished, the priest blesses it and recites upon it some prayers. The use of this string will be hereafter explained.

This being done, the midwife with the child, the godfather and the others of the retinue, are introduced into the porch;

where the midwife must kneel down as many times as the child numbers days. This being done, the child is placed upon the threshold of the church ; anthems and psalms are then recited by the assisting clergy, and at the same time the godfather retires aside and makes his sacramental confession, in order that he may fulfil his office in the state of grace.

The priest, then taking the child, gives it to the godfather saying : “ I was cast upon thee from the womb : Thou art my God from my mother’s belly. ” The godfather, on receiving it, kneels down three times, and the priest, placing his hand upon the child, makes the exorcisms by pronouncing some devout invocations, and then recites some psalms.

The priest then turns himself towards the east, and by so doing causes the godfather with the child to look westward, when he directing his words to the child makes him say :

— We renounce thee, Satan, and all thy frauds, thy deceptions and thy worship, thine inspiration, thy ways, thy wicked will, thy wicked angels, thy wicked ministers, thy wicked agents, and all thy wicked power.

The priest then replies three times questioning the child :

— Dost thou renounce ? Dost thou renounce ? Dost thou truly renounce ?

At which question having received three times a positive answer, he causes the godfather and the child to turn eastward, and gives the godfather a lighted candle saying :

— Turn to the light of the knowledge of God.

The priest then questions the child about the following articles of faith :

— Dost thou believe in the Holy Trinity in the Father, in the Son and in the Holy Ghost, in the three persons and in only one nature ? Dost thou believe in the incarnation of Christ, in the annunciation of Gabriel, in the conception without seed of the holy Virgin Mary, in the virginal birth of Christ, in the baptism, in the doctrine, in the betrayal, in the Cross, in the burial, in the resurrection after three days, in the divine ascension, in the sitting down at the right hand of the Father, in the future coming, in the holy catholic and apostolic Church, in the remission of sins, in the resurrection of the dead, in the judicial authority, in the recompense according to the deeds done in

the body, and in eternal life? dost thou believe?

The godfather answers saying:

— I do believe.

The priest again says:

— Dost thou believe in the Father true God? Dost thou believe in the Son true God? Dost thou believe in the Holy Ghost true God?

At each of these questions the godfather answers:

— I do believe.

The priest then reads that portion of the Gospel according to St. Matthew ¹ in which question is made about baptism; this being finished, he, together with the godfather, recites the Nicean Creed.

While these ceremonies, preparatory to the administration of baptism, are performed, the clerks shut the doors of the church, which remain closed until they, reciting alternately the 118th psalm, arrive at the 20th verse: "This gate of the Lord, into which the righteous shall enter." The doors of the church are then opened, and all, continuing to recite the psalm, enter it, except the wo-

¹ Ch. xxviii, 16-20.

men who remain in the porch. The psalm being finished, they recite the 100th, and while they walk towards the font, they recite some prayers and chant a hymn adapted to the circumstance.

The water for the baptism, which is warm, being ready, the priest proceeds to bless it, by reciting peculiar prayers, and by invoking upon it the virtue of the Holy Ghost; he then pours it into the font in form of a cross, and the clerks in the meantime chant hymns and psalms. They then read two prophecies ¹ and a lesson from the epistle of St. Paul to the Galatians ², after which the deacon reads the Gospel according to St. John ³.

The deacon, having finished the Gospel, exhorts the people present to pray for the peace of all the world, for the prosperity of the church, for the life and eternal salvation of the patriarch, for the worthy administration of the baptism which they are about to confer, for the spiritual regeneration of the child, and for all the faithful.

This being finished, the priest causes the child to approach the font, and recites upon the water a beautiful prayer worthy of citation here :

¹ Isaiah, 55, 1. — Ezekiel, 36, 25.

² Chap. 3, v. 23.

³ Chap. 3, v. 1-8.

— Thou, Lord, through Thy great power, didst create the sea and the earth, and all the creatures that are in them. Didst divide, and establish the waters in heaven, which is the residence of Thy celestial hosts, who glorify Thee incessantly. Didst send Thy holy Apostles, ordering them to preach to and baptize all the infidels, in the name of the Father, of the Son, and of the Holy Ghost. Didst decree, also, by Thy unerring word, that those who are not regenerated, through the water, should not enter into Paradise. Of which thing being afraid, this Thy servant, desiring Thee, who art the eternal life, came willingly to be baptized, spiritually, with this water. We pray Thee, Lord ; send Thy Holy Spirit into this water, and bless ✠ and purify it, in the same manner that Thou didst purify Jordan by descending into it, Thou, our Lord Jesus Christ, who wast all-pure from sin, typifying thereby in this fountain of baptism, the regeneration of all men. Grant unto him through this water, by which now he is baptized, that he may obtain pardon for his sins, receive Thy Holy Spirit, be numbered with those who are affiliated with Thee heavenly Father, and be worthy of an inheritance in Thy celestial kingdom. In order that, purified from sin, he may live in this world according to the pleasure of Thy will, and, in the future life,

may receive, with all Thy saints, the infinite good blessings, and gladly glorify the Father, the Son, and the Holy Ghost, now and throughout all ages.

Then follow other prayers preparatory to the pouring the holy chrism, which is usually blessed by the pontiff, into the water. The respect of the Armenians for the holy chrism is however to be remarked; before opening the box in which it is preserved, they light candles, and the priest taking successively in his hand the cross, the book of the Gospels and the box of the holy chrism, three times makes the sign of the cross upon the water, and while he blesses it with the holy chrism, pours in it three drops of the holy oil chanting and saying :

— Hallelujah, hallelujah, hallelujah. May this water be blessed and purified through the sign of the holy Cross, of the holy Gospel, and of the holy chrism; in the name of the Father, and of the Son, and of the Holy Ghost.

And the deacon answers thrice :

— Hallelujah.

This being done the priest orders the child to be unclothed; the godfather immediately unclothes and presents him to the priest,

who recites upon him the following prayer :

— O Lord, who didst call this Thy servant to the purification and to the light of baptism; we pray Thee, to make him worthy of Thy eminent graces; efface from him the corruption of sin, and restore in him new life; fill him with the graces of the Holy Ghost and number him among those affiliated to Christ; to whom belongs glory, power and honour, now and throughout all ages.

The priest then asks the child :

— What dost thou demand ?

And the Godfather answers :

— I demand to be baptized.

And the priest :

— Dost thou truly demand it ?

The Godfather answers :

— I demand with faith to be baptized and purified from sin, to be released from the demons and to serve God.

Whereupon the priest says :

— Be it unto thee according to thy faith.

The priest then asks the name they desire to give the child and, with his left hand holding him cautiously by the neck, he takes

him with his right hand by the feet, and thus he dips him into the font; in such a manner that the top of his head be turned towards the west, the feet towards the east, and the face be towards heaven; thus placing his feet at the bottom of the font, and holding the head out of the water, he says :

— N... servant of God coming by his own will to the state of a catechumen and thence to that of baptism, is now baptized by me, in the name of the Father. — *at which name he pours a handful of water upon the head of the child,* — and of the Son, — *he again pours a handful of water upon the child's head ; then says,* — and of the Holy Ghost. — *a third time he pours a handful of water upon the child's head.*

After this the priest thrice dips him under the holy water and at each time he says :

— Redeemed by the blood of Christ from the servitude of sin, receiving the liberty which arises from affiliation with Thee, heavenly Father, he becomes coheir with Christ, and a temple of the Holy Spirit.

These three immersions into the holy water, says the rubric, signify the three days burial of Christ. Then the priest washes the whole body of the child and says :

— Ye that were baptized in Christ, have been clothed in Christ, hallelujah. And ye that were illuminated in God the Father, may the Holy Ghost rejoice in ye, hallelujah.

The priest then recites alternately a few verses of the 34th psalm with the deacon, then he reads a lesson from the Gospel according to St. Matthew¹, in which our Lord's baptism in the Jordan is narrated, and when he arrives at the words: "*And Jesus being baptized, forthwith came out of the water,*" he takes out from the font the child and gives him to the Godfather, and then continues to read the last verse of the Gospel. Afterwards he recites some prayers, and thus the rite of the administration of baptism is completed.

¹ Chap. III, 13-17.

IV

SACRAMENT OF CONFIRMATION.

The real Confirmation. — Conclusion of the Confirmation. — Communion of the new baptized child. — Ceremony at the fortieth day of the child's baptism.

Immediately after baptism, the same priest administers to the child the holy Sacrament of confirmation, such being the custom of all the Eastern Churches.

At first a hymn is chanted called the hymn of the holy chrism, which being finished, the priest dips his right thumb in the holy oil, and in the form of a cross he anoints the body of the newly baptized in nine different parts as follows :

First on the forehead, saying :

— May this sweet oil which is poured upon thee in the name of Christ, be a seal of the celestial gifts.

And this, says the rubric, is properly the confirmation or Sacrament of the Chrism ; all the other unctions are merely ceremonies and sacramental acts.

After the unction of the forehead succeeds that of the eyes, at which the priest says :

— May this seal, which is offered to thee in the name of Jesus Christ, illuminate thine eyes lest thou sleep the sleep of death.

Thirdly, the priest anoints the ears saying :

— May this anointment of sanctification make thee obedient to the commandments of God.

Fourthly the nose saying :

— May this seal in the name of Jesus Christ, be to thee as a sweet savour of life unto life.

Fifthly, the mouth saying :

— May this seal in the name of Jesus Christ be to thee as a watch and as a solid door to thy lips.

Sixthly, both the palms saying :

— May this seal in the name of Jesus Christ be to thee the cause of good works, of virtuous deeds, and of life.

Seventhly, the heart saying :

— May this divine seal in the name of Jesus Christ create in thee a clean heart and renew a right spirit within thee.

Eighthly, the spine, saying :

— May this seal in the name of Jesus Christ, be to thee a shield of safety ; where-with thou mayest be able to quench all the fiery darts of the wicked.

Ninthly, the feet, saying :

— May this divine seal in the name of Jesus Christ direct thy steps to eternal life, and keep thy feet from erring.

At the end, the priest makes the sign of the holy cross upon the newly baptized and confirmed, and says :

— Peace be with thee, saved through God.

This being done the priest blesses the garments of the child, and clothes him. Then he binds his forehead with the red and white string, which was twisted in the beginning of the ceremony of baptism, and at the end of which is fastened a small cross. Then covering him with a white coat, he places in his hands a wax candle, painted red and green, and says :

— Receive the lamp of faith and of good works, so that when the bridegroom shall come, thou mayest be worthy to enter unto the wedding of light and enjoy eternal life.

The priest then takes the child in his arms and brings him up the steps of the altar, makes him adore before the holy cross and approach the lips in the act of kissing it, as well as the altar on three sides and says :

— N... servant of Jesus Christ, coming by his own will from the state of a catechumen to that of baptism, and from baptism to adoration, worships before this holy altar; he strips iniquity from his person and clothes himself with the light of the knowledge of God; in the name of the Father, etc.

He then gives the child into the arms of the godfather and opening the tabernacle where the Sacrament is kept he administers the communion to the child, and with this the holy rite is finished ¹.

They afterwards accompany the child to the door of the church, reciting, alternately,

¹ The communion is thus administered to newly baptized children:

Baptism is usually administered during the service of the holy mass; wherefore the infant is brought to the altar at the moment the celebrant communicates; and he, after dipping his finger into the holy chalice, puts it into the mouth of the baby, saying :

— Plenitude of the Holy Ghost.

If however the ceremony of baptism be performed at a time when no mass is celebrated, then the priest takes the holy

the 32^d psalm and a prayer, at the end of which they chant a hymn in honour of the holy Trinity. The child is then conveyed home, where, eight days after, the priest repairs and takes off the string, with which the forehead of the child had been bound at the end of the confirmation. And in doing this he recites prayers adapted to the circumstance.

When the child attains his fortieth day, he is carried to the door of the church accompanied by his mother, and the priest then pronounces upon both of them particular prayers. They are then brought into the church, and the priest taking the child in his arms, places him upon the step of the altar, as if in order to make him adore, then returns him to his mother. They then chant a hymn in honour of the blessed Virgin, which being finished, the priest blesses them, and the ceremony is over.

Sacrament preserved in the Tabernacle and signs with it the mouth of the baby, in the form of a cross, saying the above-named words, then replaces the holy Sacrament in the Tabernacle.

This is called by the Armenians « Communion by the lips. »

V

THE SACRAMENT OF PENANCE.

The penitent's form of confession. — The formula of absolution. — Times of confession in the year.

The Sacrament of Penance or Confession is administered in the armenian Church nearly in the same way as in the Latin. It is auricular, and has been always so. as is proved by the 22^d canon of the first national assembly held in Vagharshabad during the time of St. Gregory the Illuminator. This canon says :

“ If any priest publish or betray the sins made known in confession, he shall be deprived of orders and expelled from the ministry, and the sins of the penitent shall be imputed to him. ”

The penitent having finished the examination of his conscience, kneels down before the confessor and says :

— I have sinned before the all-holy Trinity, Father, Son and Holy Ghost : I have sinned before God. I confess before God and before you holy father all my sins ; for I

have sinned before God in thoughts, words and deeds, willingly and unwillingly, consciously and unconsciously.

Then he confesses distinctly, one after another, all the sins he has committed, after which he adds :

— Holy Father, I have you for conciliator and intercessor with the Only-Begotten Son ; I pray you that through the power which is given you, you loose me from the bonds of my sins.

The priest then, according to the rubric, shall counsel the penitent and inflict some penance, after which he shall pronounce the absolution according to the following formula :

— May the merciful God have mercy upon you and grant you the pardon of all your sins, both confessed and forgotten. And I, in virtue of my order of priesthood, and in force of the power granted by divine command, whosoever sins you remit on earth they are remitted unto them in heaven ; through the same word I absolve you ✠ from all participation in sin, by thoughts, words and deeds, in the name of the Father, of the Son, and of the Holy Ghost. And again restore you to the sacraments of the holy Church ; whatever good you may do

shall be counted to you for merit and for glory in the life to come. So be it. May the shedding of the blood of the Son of God, which he shed upon the cross, and delivered human nature from hell, deliver you from your sins. So be it.

The priest then recites the Lord's prayer, and the penitent departs in peace.

All Armenians are bound to approach the sacrament of penance five times a year; these are the great christian festivities which are called by the Armenians by the general denomination of *Daghavark*, i. e. Tabernacles, and are the *Epiphany*, with which the Armenians feast also the Nativity of our Lord or Christmas day, *Easter*, *Transfiguration*, *Assumption* of the blessed Virgin and *Exaltation of the holy Cross*.

The two first festivals are obligatory to all Armenians; so that if any one neglects to perform the duty, he is reputed an infidel.

The people, on the eve of these two festivities, which are reputed the greatest, fast the whole day, when having confessed and communicated, they return home and break their fast only with milk-diet and fish.

On the other three occasions confession is not so strictly obligatory; wherefore the people are merely exhorted to it.

VI

THE SACRAMENT OF COMMUNION.

Confession being over, the service of **the** high mass begins, when the celebrating priest, at the end of the ceremony, having communicated, the protodeacon invites **the** people to approach and partake, saying :

— Approach ye with fear and faith and communicate holily.

And the people accordingly do so. But here it is necessary that we give an account of the armenian Liturgy.

T H E

ARMENIAN LITURGY

National customs and rites which the officiating priests are bound to observe in the celebration of the mass. — Days for the celebration of mass. — Discipline concerning the celebrating priest. — Preparation of the wafer for the holy Eucharist. — Blessed bread for distribution at the conclusion of the mass.

Among the greatest glories of the Armenians are doubtless their religious ceremonies. Their national Liturgy may be ranked among the most ancient and the most beautiful of all the Liturgies of the Eastern Churches. To trace its origin we must go back to the commencement of the fourth century, to the time of St. Gregory the Illuminator, when it was formed on the model of the Liturgies of St. Basil and St. Athanasius. In latter times and principally at the beginning of the fifth century, the armenian Liturgy was better arranged and augmented, and the later Armenians, proud of what

2*

their ancestors had transmitted to them, have always preserved it in all its integrity.

It is an ancient national custom with the Armenians to celebrate the holy mass with pomp and many hymns. They have not the Latin practice of celebrating low mass, though the Romanist Armenians differ in this point, having admitted that Latin practice in their churches.

Only one high mass a day and on the same altar is celebrated. If however there are other altars in the same church, and it be necessary, other high masses are also successively celebrated.

Mass is celebrated only on sundays and on Saint's commemorative days and during lent, only on saturday and sunday. Neither is mass celebrated during some fasting weeks, nor even every wednesday and friday, in which days no commemoration of Saints is made.

The Armenian clergy is composed of regular priests or monks, and of lay or married priests.

A regular priest, according to the canon ordered by St. Thaddeus, must prepare himself to celebrate the holy Eucharist by passing the night in prayer and by fasting; for he has to enter in conference with God.

As for the married priests, it is ordered in

the canons of the same Apostle, to separate themselves from their wives three days before and then to celebrate mass. The present custom however is that they should leave their wife and home eight days before and retire to the church.

The time of their remaining in the church is nevertheless modified according to the place and to the number of the priests. Sometimes their duty lasts eight days ; at other times a fortnight, and when the number of priests is very small, a month. Others then go to replace them, and they return home to their occupations.

When confined in the church their duty is to rise early in the morning and to begin by reciting the psalms until the people come to the church, when they commence the performance of the divine service by reciting the canonical hours, which are seven in number.

The preparation of the wafer for the holy Eucharist is the priest's duty ; laymen are forbidden by the 22^d canon of the armenian pontiff Sion to interfere in such matters. The priests themselves prepare the best corn and reduce it into flour ; the same do they for the wine, as they gather the best grapes and while reciting prayers they press from them the juice, which is kept for the use of the sacrament alone.

The bread or the wafer for the holy Eucharist is daily prepared in the sacristy of the church by the officiating priest. He prepares it as large as may be necessary for the communicants also, if there be any. For in the mass they consecrate only one wafer, the size of which varies according to the number of the faithful present. It always bears impressed on one side a crucifix or the lamb of God.

Other wafers are also prepared by the officiating priest, which being blessed, are distributed, at the end of the mass, to the people present, and principally to those who by giving alms recommend themselves to the celebrating priest to be commemorated.

CHURCH VESTMENTS

When the time arrives for beginning the mass, the celebrant retires to the sacristy and makes his preparation reciting the 132^d psalm and some other prayers; which being finished he begins to clothe himself with the priestly vestments.

Very gorgeous and majestic are the garments which the Armenians make use of in their religious ceremonies.



The deacon, who assists the celebrating priest to array himself in the sacerdotal vestments, begins by putting upon his head the *saghavard* or *helmet*, which is a round bonnet crown, richly embroidered with gold and pearls, at the top of which there is a figure of the world made of gold or other metal, and surmounted by a small cross.

The bishops wear the latin mitre. This was introduced in the twelfth century when a correspondance ensuing between Gregory

the armenian pontiff and pope Lucius, the latter sent the former a splendid mitre and a pallium. The armenian bishops until this time used to wear the helmet or greek crown; but on their beginning to make use of the latin mitre they left the greek crown to the priests.

The deacon then vests the celebrant with the *shabig* or *alb* which usually is not so broad as that of the Latins, and sometimes is of wollen stuff, though generally of linen.

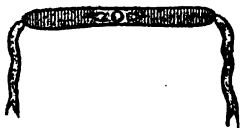


He then puts on each of his arms the *pasbans* or sleeves, which cover the arms to the elbow and are made of the same material with the rest of the vestments.

Then the deacon puts round the neck of the celebrant the *ourar* or stole, which is embroidered with crosses, and, contrary to that of the Latins, is united in such a way as to leave only a space to pass it round the neck; it hangs down before to the feet.



Then this stole,
as well as the Alb,
is fastened by the
belt or girdle.



If the celebrant be a bishop, he wears on the right side an ornament attached to the belt, something in the shape of a shield, called *gonker*¹.

After this he puts on his shoulders the superhumeral called in armenian *vagas*, which is a large collar of precious stuff, to which is attached the amice, and which rests on the shoulders.



At last he puts round the body a flowing and long *cope*, which envelopes his whole person and which is not closed before like that of the Greeks. Its form is a semicircle.

¹ This pontifical ornament seems to be the emblem of the towel with which our Lord girded himself, when he washed his disciples' feet; wishing to signify by that action that although a man be great by his dignity, he must not forget that he is also the servant of all.

This ornament is generally used in all the eastern churches.

The priest whilst putting on these different objects, recites prayers adapted to the mystical signification of each.

The bishops wear also the long mantle or *pallium*, which hangs down before and behind passing across the shoulders.

With the exception of black all colours are used in the armenian Church, without any distinction of days.

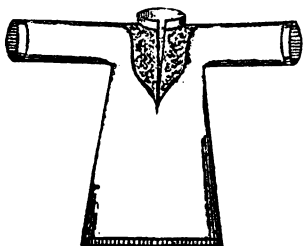
The bishops carry a crosier like that of the Latins.



The Vartabeds or priests, doctors in divinity, have a particular crosier formed of two serpents intertwined, at the end of a long stick; the serpent is the emblem of prudence, a virtue very necessary to those who preach the word of God.

Besides these two crosiers there are the cross and an emblematic sign of the diocese, which are carried before the celebrant bishop when he goes to the altar and when he descends to incense the people; the young clerks who carry them, together with those who carry the pallium and the mitre, are ranged on the steps of the altar during the mass.

During the Liturgy many tapers and lamps are lighted, of which one constantly burns before the sanctuary.



Usually, and according to the rank of the celebrant, and the festivity of the day, there are two, four, six and more deacons

who accompany the celebrant to the altar. They wear albs made of precious stuff, which fall to the heels, and have embroidered crosses on the back and on the chest as well as on the shoulders.



Over this they wear also a stole, embroidered with crosses, which they put on obliquely, making it pass from the left shoulder under the right arm.

The underdeacons and the clerks wear only the alb.

No instruments, or rather no organ is used in the armenian Church. The vocal music is so natural and harmonious that many

travellers have found it very agreeable¹. The Armenians however sometimes accompany their religious chantings with certain metallic instruments called *keshotz*, *zinzgha*, etc. The first is a cherubim with many wings loaded with small bells and is fastened to the end of a long stick, which they agitate at different parts of the mass. The second instrument is composed of two plates of bronze, like the cymbals in military bands, which struck one against the other give an inspiring sound.

¹ The music of the armenian Liturgy has been published in the european notation by the Mekhitarian Congregation of St. Lazaro, Venice.

INTRODUCTION

TO THE HOLY MASS

While the celebrant minister is occupied arraying himself in his sacerdotal vestments, the clerks, dressed in rich albs, form a semi-circle in the choir and sing that excellent hymn which was composed by Vartabied Chatchadour about the year 1205, beginning: " O profound mystery, incomprehensible and without beginning, " etc., relative to the priests putting on the sacerdotal robes.

When the celebrant has prepared himself, preceeded by the proto-deacon, he approaches the choir before the altar to begin the Liturgy. The deacons present him water to wash his hands, while doing which he recites alternately with the proto-deacon the 26th psalm. Then the Liturgy commences.

BEGINNING OF THE LITURGY.

The armenian Liturgy like that of the Latins, as well as that of the Greeks, is divided into three parts; viz: *Preparation, Canon* and *Conclusion*.

PREPARATION.

This first part is also called the Catechumens' Liturgy, which goes as far as the washing of the hands when the Catechumens are ordered by the deacon to go out of the church.

The celebrant begins by making the sign of the cross and by reciting some prayers to implore the intercession of the blessed and Immaculate Virgin Mother of God; then turning towards the people he, in a clear voice, makes his confession. The principal dignitary of the choir then advancing recites, in the name of all, the prayer of the absolution of the celebrant, and the latter again repeats an other for all the people present; which being done he ascends to the altar step by step, repeating in the meantime alternately with the deacon the 42^d psalm. At the end of which celebrant and ministers having entered the Sanctuary ¹, the large curtain, which we have already mentioned, is drawn and the celebrant receives from the deacon the bread and wine to be conse-

¹ At this point, if the celebrant be a bishop he kneels before the altar with his deacons, and two of these latter coming behind to raise the mitre, he recites in a low voice two prayers addressed to the Holy Spirit. And these finished the large curtain is drawn.

crated, and places the one on the paten and the other he pours into the chalice ¹, reciting some appropriate prayers.

In the same time the choir sing some hymn, which differs according to the day or the festivity. This finished the curtain is withdrawn and the celebrant incenses the altar and the oblations repeating a prayer. He then descends from the Sanctuary and incenses all the other altars, if there be any, and the people present, which finished he again ascends the sanctuary and stands on its highest step or entrance ².

¹ The romanist armenians following the latin custom, add to the wine also a few drops of water.

² This preparatory portion of the armenian Liturgy, such as it is now used in the armenian Church, was introduced after the twelfth century by introductions from the Latin Liturgy. For St. Nierses Lampronensis, a saint of the twelfth century, in his commentaries of the Liturgy gives to us the true commencement of the national Liturgy, as used in his time. Such is the following: « When the celebrant has to perform the holy mass, he and his deacons enter the sacristy, and these latter having arrayed themselves, he begins to recite alternately with them the psalm: Lord remember David, and then the other preparatory prayers; which finished, he begins to put on his own sacerdotal vestments, saying for each of them the symbolical adapted prayers. »

If he be a bishop, he approaches the altar, kneels down and recites the two prayers addressed to the Holy Ghost. But if he be a priest, he proceeds to the altar, takes the wafer, which is bread, from the hands of the deacon and puts it on the paten, saying: « Commemoration of our Lord Jesus Christ. » Then taking the wine he pours some in the form of a cross into the chalice saying: « In memory of the salutary Incarnation of the Lord our God and Redeemer Jesus Christ. » Then he recites over the oblations a prayer of St. John Chry-

The deacon now says :

— Lord priest — or bishop — give the blessing.

And the celebrant adds :

— Blessed be the reign of the Father, the Son and the Holy Ghost, now and throughout all ages. So be it.

One of the clerks says the Introit proper to the day and the celebrant repeating a prayer attributed to St. John Chrysostome, proceeds to the altar. The choir sing a hymn for the day, and the celebrant recites other prayers, when invited by the deacon to give the blessing he repeats :

— For thine is the power the virtue and the glory to all eternity. So be it.

The deacon adds :

— Proschume. — Which means in Greek : *Let us be attentive.*

At which the clerks sing the *Trisagion* :

— Holy Lord, Holy and powerful, Holy and Immortal, have mercy upon us ¹.

sostome, at the end of which he covers the chalice, takes the censer, incenses the altar and the oblations. He then descends to the church and incenses the people, again ascends to the altar, when the deacon says, etc.

¹ The Trisagion is addressed by the Armenians to Jesus Christ, the divine author of the holy Gospels. Wherefore the

Meanwhile one of the deacons holding up with his two hands the Gospel, goes round the altar, preceded by the proto-deacon who incenses it constantly, and accompanied by two others who wave the *flabellum* or *keshotz* of little bells. Thus processionally they come before the altar where one of the chief people is invited to kiss it, and to receive the celebrant's blessing.

The Trisagion being finished, the deacons and the clerks alternate between themselves devoute invocations of peace and mercy for all the orthodox bishops, for the patriarch, for all the orders of the ecclesiastical hierarchy, for the kings, princes, army, for all the people and the souls of the departed, for the unity of the holy Church, and for themselves, exclaiming three times :

— Lord have mercy upon us.

After this the prophecies and epistles for the day are read, which being finished, the deacons command the people to *stand up*,

Armenians at this very point, and according to the festivity of the day add : « Thou who hast been crucified for us, » or « Who didst rise up from the dead, » or « who didst gloriously ascend up to heaven unto the Father ; » or some other expression. But being by some ignorant person accused at Rome as if these additions contained a heresy, the trisagion being erroneously supposed by them to be addressed to the Trinity, they were ordered to suppress the additional words : Therefore the romanist armenians conform themselves to the order issued from Rome.

to hear the words of the holy Gospels, and to be *attentive* and *respectful* for it is God who speaks.

The deacon then, turned towards the people, and holding the Gospel with a precious veil, repeats its holy words, while another deacon standing in the choir incenses continually the holy book.

The Gospel lesson finished the same deacon turns himself towards the altar and repeats aloud the Nicene Creed. At the end of which the prayers of the oblation begin, the holy gifts, — i. e. the bread and wine prepared in the chalice and placed in the Niche on the left of the Sanctuary, as we have described in the description of the church,— are carried processionally with incensings, chantings and ringing of the bells to the altar, the clerks chanting meanwhile as follows :

— The body of our Lord and the Blood of our Redeemer are before us. The heavenly powers invisibly sing and proclaim with uninterrupted voice : Holy, holy, holy, Lord God of Hosts.

The celebrant ¹ who until this point had

¹ If he be a bishop, at this point the large curtain is drawn and he takes off the vestments of honour, such as the mitre, pallium cross and ring, and then the curtain is again opened when the bishop presents himself to the people in the garb of a simple priest.

kept his head covered with the sacerdotal crown, now takes it off, and receiving the offerings from the hands of the deacon, he places them upon the altar, incenses them, and then having washed his hands, with extended arms recites a prayer attributed to St. Athanasius, in which he supplicates that the offerings may be changed into the true body and blood of Jesus Christ.

Meanwhile the *pax* is given, the deacon carries it to others, the catechumens and those unworthy of assisting at the sacred mysteries are ordered by the deacons to go out of the church, and the clerks sing the agiology :

— Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of the majesty of Thy glory : Blessing in the highest. Blessed be Thou who art come and art to come in the name of the Lord. Hosannah in the Highest.

THE CANON.

At the end of the agiology, deacons, clerks and people kneel down, and the celebrant having, in a low voice, recited the following words :

— Then taking the bread in his holy, divine, most immaculate and venerable

hands, He blessed ✠ it, gave thanks, brake it and gave it to his chosen and holy disciples seated at table with him saying :

He repeats aloud the sacramental words :

— Take, eat ; this is my body which is given for you and for many, for the expiation and remission of sins.

CLERKS. — Amen.

PRIEST (*in a low voice*) :

— In like manner, having taken the cup, He blessed it ✠, gave thanks, drank, and gave it to his holy and chosen disciples seated at table with him, saying :

Aloud : — Drink ye all of this ; this is my Blood, of the New Testament which is shed for you and for many, for the expiation and remission of sins ¹.

CLERKS. — Amen. O Heavenly Father who for us hast delivered up to death Thy Son, as the debtor of our debts ; for the sake of his blood, which has been shed, we implore Thee to have mercy on us Thy rational flock.

The celebrant then recites some prayers

¹ With regard to transubstantiation the belief of the armenian Church is the same with the Latin and Greek Churches. By virtue of these words, pronounced by the celebrating priest, she believes the bread to be changed into the real body of our Lord, and the wine into his true Blood.

by which he invokes the Holy Ghost, the clerks answer with hymns, and then the deacons make commemoration of the principal saints, beginning with the Apostles and continuing to the virgins and hermits. Then the celebrant prays aloud for the supreme Patriarch of the Nation that God may grant him *long life* and *right doctrine*; to which the deacons add another prayer in which they likewise ask holiness of life, charity, constancy and peace for all the world, for the holy catholic Church, for their patriarch, for all the orthodox bishops, and for the diocesan archbishop or bishop, and for the celebrating priest.

Then the choir and the people with great solemnity chant the Lord's prayer, after which, and at the end of some short prayer by the celebrant, they proceed to the elevation of the Sacrament.

DEACON. — Proschume, which means *be attentive*.

The priest taking the sacred Host and raising it, says:

— To the Holiness of the Saints.

CLERKS. — Alone holy, only Lord Jesus Christ in the glory of God the Father, so be it.

DEACON. — Lord priest, give the blessing.

PRIEST. — Blessed be the Holy Father very God.

CLERKS. — Amen.

DEACON. — Lord priest, give the blessing.

PRIEST. — Blessed be the Holy Son very God.

CLERKS. — Amen.

DEACON. — Lord priest, give the blessing.

PRIEST. — Blessed be the Holy Ghost, very God.

CLERKS. — Amen.

DEACON. — Lord priest give the blessing.

Then the priest, raising the cup says :

— Blessing and glory be to the Father, to the Son and to the Holy Ghost, now and throughout all ages.

CLERKS. — Amen. Holy Father, Holy Son, Holy Spirit : blessing be to the Father, to the Son, and to the Holy Ghost, now and throughout all ages.

While the clerks chant, the celebrant recites prayers in a low voice, and then, invited by the deacon to give the blessing, he takes the holy Sacrament in both kinds, and turning towards the people, elevates it, makes the sign of the cross over the congregation and says aloud :

— Let us partake holily of the holy, holy and precious Body and Blood of our Lord

and Redeemer Jesus Christ, who, descended from heaven, is distributed among us. He is the life ✠, the hope, the resurrection, the expiation and pardon of sins. Sing unto the Lord our God, sing a psalm to our immortal and heavenly king, who sitteth on the chariot of the cherubim.

All bow down with humble respect and adore the all holy Sacrament, and the deacons immediately add :

— Sing, o clerks, to the Lord our God, in the sweetest tones sing spiritual songs; for to Him are due psalms and benedictions, allelujahs and spiritual songs. Sing psalms, o ministers, and bless the Lord of Heavens.

And the choir responding to the invitation of the deacons, chant:

— Christ sacrificed is distributed among us. Allelujah !

He gives us his body as food, and He sheds His Holy Blood upon us. Allelujah !

Approach the Lord and fill yourselves with His light. Allelujah !

Taste and see how gracious the Lord is, Allelujah !

Bless the Lord in the Heavens. Allelujah !

Bless Him in the highest Heavens. Allelujah !

Bless Him all ye His angels. Allelujah !
Bless Him all ye His powers. Allelujah !

COMMUNION.

While the clerks begin to sing the last hymn, the small curtain is drawn, and the celebrant dividing over the chalice the sacred Host into four parts, dips three into the chalice and holding the fourth over it, he recites some prayers in a low voice. Then says :

— I firmly believe in the All-Holy Trinity, Father, Son and Holy Ghost.

And so saying he communicates with that part of the sacred Host which he holds in his hands, adding to the action these words :

— With faith I taste thy holy and vivifying Body, o my God Jesus Christ, to the remission of my sins.

He then drinks a portion of the divine Blood saying :

— With faith I drink thy vivifying Blood, o Jesus my God, to the remission of my sins.

Then he makes the sign of the cross upon his mouth and continues to say :

— May thine incorruptible Body be unto

me for life, and thy holy Blood for the cleansing and remission of my sins.

He then divides the remainder of the sacred Host in the chalice into small pieces and the curtain being opened, he turns himself, holding the holy Sacrament, towards the people, while the deacon says aloud :

— Approach ye with fear and faith, and communicate holily.

CLERKS. — Our God and our Lord, hath appeared to us. Blessed be he who cometh in the name of the Lord.

COMMUNION OF THE PEOPLE.

The clergy and those of the people who are prepared for the Communion, advance to the altar and kneel down at the entrance of the sanctuary. The celebrant advances towards them and taking particles from the chalice, dipped in the precious Blood, he puts them upon the tongues of the laymen.

To the deacons however he places them on the palm of their hand according to the rite of the first christian centuries. As for the priests, if there be any to communicate, they take the particle from the chalice with their own hands, and likewise drink some drops of the holy Blood.

During the Communion of the people the choir sing a beautiful hymn beginning :

— O Church, mother of the faith, asylum of holy marriage, etc., which with proper precision indicates and praises the principal effects of the divine Sacrament.

The Communion of the people being finished the celebrant makes the sign of the cross over them saying aloud :

— O Lord, save ✠ thy people, and bless thine inheritance, conduct them, exalt them, now and evermore.

CONCLUSION.

The large curtain being drawn, the celebrant, if a bishop, resumes the robes of honour which he had taken off at the moment of the offertory. If a priest, he puts anew on his head his sacerdotal crown, recites some prayers of thanks, then the curtain is reopened and the celebrant, having on each side his deacons, presents himself to the people reciting a prayer. This finished the clerks sing thrice :

— Blessed be the name of the Lord now and evermore.

CELEBRANT. — Accomplishment of the Law and the Prophets, Christ our God and

Redeemer, who hast fulfilled all the prescriptions ordained by the Father, fill us with thy holy Spirit.

The deacons now ordering the people *to listen with fear*, the celebrant reads the Gospel of St. John¹, chap. i, 1-18. Which finished the clerks say:

— Glory be to thee, o Lord our God.

DEACON. — Let us pray God, that by the holy cross he may deliver us from sin, and save us by his merciful grace. O Lord our God almighty, save us and have mercy upon us.

CELEBRANT, thrice. — Lord have mercy upon us.

Then he continues:

— Keep us in peace, o Christ our God in the shadow of thy holy and venerable cross; deliver us from the enemy, visible and invisible; make us worthy to thank and to glorify thee with the Father and the holy Spirit, now and throughout all ages. So be it.

¹ This portion of the conclusion however was taken from the Latins and introduced into the armenian Liturgy after the XIIth century. The Liturgy, before that epoch, ending, after the last prayer of the celebrant, by that of the clerks: « I will bless the Lord always, » etc., without the lesson of the Gospel, etc.

CLERKS. — I will bless the Lord always :
may his blessing be ever on my lips.

CELEBRANT. — Be blessed † by the grace
of the holy Spirit ; go in peace, and may
the Lord be with you all. So be it.

DISTRIBUTION OF THE BLESSED BREAD.

So ends the Liturgy. But it is the custom
in the armenian Church, as well as in all
the eastern Churches, to distribute blessed
bread to the people.

This blessed bread is also prepared by the
officiating priest, as we have above mention-
ed, together with the wafer for the holy
Eucharist ; and when in the beginning of
the holy mass the celebrant approaches the
niche on the right of the altar where the
chalice is placed, in order to prepare the
bread and wine to be consecrated, the dea-
con presents him, in a silver plate, the
wafers which he blesses all together, takes
the one for the purpose of consecration and
the others he leaves in the plate to be dis-
tributed to the people.

This custom arose in the early centuries
of christian fervour. In those days all the
congregation present at the sacred ceremo-
ny were accustomed to partake of the holy
Sacrament, and it was to the Catechu-
mens that a piece of blessed bread only was

distributed in order to prepare them for the holy communion. In the succeeding centuries the fervour of the faithful continually diminishing, very few were worthy to partake of the holy Sacrament. Wherefore the Church, in remembrance of so pious a custom, began to distribute it to all the congregation present, thus expressing her wish to have all the Faithful present, partakers spiritually, of the holy ceremony.

VII

THE SACRAMENT OF EXTREME UNCTION.

The doctrine of the armenian Church is that Extreme Unction is one of the seven Sacraments of the Church.

This Sacrament, as we find transmitted to us in the old armenian manuscript rituals, was administered until the XIVth century in the following way.

Seven priests assembled in the room of the sick all dressed in their sacerdotal garments, and a lamp with seven wicks filled with olive oil was placed on an altar. A hymn was chanted invoking the holy Spirit, then each of the priests recited upon the oil a prayer, after which they recited alternately the 51st and 41st psalms.

At the end of these they read that portion of St James epistle in which he speaks of the institution of this Sacrament ¹. To this the 6th psalm was added and then they read that lesson of the Gospel of St. Mark, which narrates the cures operated by the Apostles by anointing the sick with oil ².

¹ Chap. v, 14-20.

² St. Mark vi, 7-13.

This ended, the senior priest recited a prayer and the Creed and then lighted one of the seven wicks of the lamp. The remaining six priests followed, each lighting a wick and reading each time, a lesson from the epistles, another from the Gospels, a prayer and the Creed.

The blessing of the oil being thus finished, they approached the lamp to the sick person, and three of the priests placed themselves on the right of the sick, while the other three took their place on his left. The seventh then, the senior, approaching him placed upon his head the book of the Gospels and with the blessed oil of the lamp he anointed his forehead, breast and hands, saying to him :

— Thy succour will come from the Lord, which made heaven and earth ¹.

All the priests did likewise, and at the end, the senior among them recited two prayers expressly ordained for the administration of this sacrament in the national assembly held at Duin in the year 719, under the pontiff John Otsniensis. With these the rite was completed, as we find in the old Ritual manuscripts still preserved.

The administration however of this Sa-

¹ Psalm. 121st, 2. according to the arm. text.

crament was abandoned by the armenian clergy after the xivth century: the cause of such an omission is reputed to be the heresy of those who preached that the Sacrament of penance was substantially equal to that of Extreme Unction; so that for the remission of all kinds of crime it was quite enough to cause oneself to be anointed with the oil of the sick, without any need of sacramental confession. Wherefore the diocesan bishops seeing that in the hope of meeting a full remission of sins, through Extreme Unction at the end of life, the penitential tribunals were deserted, and finding no other measure sufficient to extirpate the error, took a general determination no longer to administer Extreme Unction.

The effect was that the people repenting of their error, began to seek for confession; but the administration of Extreme Unction was put aside. So that now only the romanist armenians confess it a necessary sacrament and administer it to the sick. The armenians of Etchmiadzin however, though they confess it to be a Sacrament of the Church, yet they do not deem its administration so necessary as that of the other Sacraments; they therefore omit it.

The romanist armenians on their side do not quite follow the former manner of administering this Sacrament. The ceremony is a

little shorter and it is done by only one priest, who taking the oil with his right thumb, anoints these seven parts of the patient's body: The eyes, ears, nose, lips, hands, feet and heart if a man, saying at each time :

— I anoint thine eyes with holy oil, so that whatever kind of sin thou hast committed through the sight, thou mayest be saved by the anointing of this oil, through the grace of our Lord Jesus Christ.

And so he continues to anoint the remainder of the seven parts by adding a peculiar formula adapted to the meaning of each part.

If however the sick be near to his last moment the ceremony is shortened; the priest anoints immediately the five senses, saying:

— Through this ointment and His most plentiful clemency, may God remit thee whatever thou mayest have sinned through thine eyes, ears, mouth, nose and hands; and may the Lord Jesus Christ save thee from all evil.

The oil for the sick is usually blessed by the bishop, and is always kept ready in the church.

VIII

THE HOLY ORDERS.

Conditions required in a candidate for holy orders. — Ceremony on the day before that appointed for the ordination.—
The ordination.

The armenian, among all the eastern Churches, is the most remarkable for the great solemnity she makes use of in the occasion of the laying on of hands. It would be too long to enumerate here all the particulars, ceremonies, prayers, lessons taken from the prophets, epistles, gospels, and the magnificent decorations with which the church is furnished. Briefly, the rite is the most solemn of all, and the day chosen for the ceremony is usually sunday.

Before the conferring of any order the bishop examines the aspirants whether they possess all the conditions required in those who wish to embrace the ecclesiastical career. These conditions are ten, viz :

1. Necessary knowledge.
2. Catholic and orthodox faith.
3. Good conduct and virtuous life.
4. Competent age which according to the canons is the 30th year.

5. Legitimate birth.
6. Favorable testimony of preceptors.
7. An intimate persuasion of the sublimity of the Christian priesthood.
8. Assurance that the aspirant is not moved, in his wish for the sacred orders, by any dishonest interest, either for vanity of command or for any human object.
9. A true disposition to be subject to all rigour, watchings, fastings and other penalties proper to a life of mortification.
10. Constancy to persevere in that regulated, sober and exemplary system of life, which is necessary to such persons as wish to be a light to the world, salt to the earth, a guide to the people and a stone of the Sanctuary.

All these being examined, the day before that of the ordination, the bishop, arrayed in his episcopal vestments and accompanied by the clergy, goes to the door of the church, where the aspirants kneel down ; and there he sits on his throne, blesses them by making the sign of the cross upon them, and asks them to which of the different orders they aspire. The senior priest who introduces the aspirants to the bishop, answers for them indicating the orders aspired to.

The bishop then, admonishing them and explaining the gravity of their aspiration, asks the present Congregation to witness if they know any thing about the aspirants which may make them unfit for such a holy ministry.

The examination being ended on the following day — usually a sunday, as we have said — destined for the ordination, the bishop comes to the church, arrays himself in his episcopal vestments, and followed by all his clergy, dressed likewise in rich ecclesiastical robes, advances towards the altar and begins the holy Liturgy. Then, according to the order to be conferred, the aspirants advance. And the rule they observe beginning from the Minor Orders, is this.

Psalmists and cleaners.

The bishop, having recited the preparatory prayers and incensed the altar and the people, after the Introit is said, advances and ascends his throne. The aspirant kneels before him, and after an exhortation from the deacon, and two prayers pronounced by the bishop, the latter cuts the hair from the head of the aspirant in the shape of a cross, presents him with the book of psalms and says:

— Take heed and endeavour with all your heart, that, that which you sing with your mouth you believe in your heart, and that which you believe in your heart you practise in your works; and with the cutting off of your hair may you be cut off from all the desires of the world, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Likewise he presents him with a broom and says :

— Be ye henceforth authorized to sweep the house of the Lord and to cleanse his temple. And may the Lord cleanse you from your besetting sins; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The choir then sing a hymn appropriate to the ceremony, meanwhile the bishop clothes the aspirant in a clerk's habit.

By this ceremony, which is the first step to the Minor Orders, the candidate is introduced to the church service.

FIRST ORDER.

Doorkeeper.

The bishop, proceeding to the ordination of the Doorkeeper, after the usual exhorta-

tions by the deacon, recites a prayer, then placing the key of the church in the aspirant's hands says :

— Let the remembrance that you have to answer to God for this office, and for every thing that is locked up by these keys which I now give to you, pervade and influence all your actions. Be watchful and always pray when you open or close the doors of the church.

Then turning to the deacon he says :

— Instruct him in the duties he has to perform in the house of God.

The deacon conducts the Doorkeeper to the principal door of the church, and makes him put the key into the lock, while the choir chant a hymn.

SECOND ORDER.

The Reader.

The Reader is ordained as follows.

The bishop after praying, as in the preceding orders, presents him with the book of the epistles saying :

— Take this book and be a preacher of God's word, instructing thyself in it, and if thou fulfillest thy duties with a pure mind

and heart, thou shalt have thy portion among the saints, and those who have loved God. Brother thou hast become a Reader in the house of the Lord. This dignity implies duties which thou art bound to fulfil; may God, who is liberal, grant thee his mercy; through our Lord Jesus Christ his Son, and through the power of the Holy Spirit, now and ever. Amen.

THIRD ORDER.

The Exorcist.

After the prayer, the bishop presents him with the book of the Ritual in which is transcribed the exorcisms used at holy baptism, and says :

— Take this and treasure the words written there in your mind. I now give you authority to place your hands upon the possessed, and cause those about to be baptised to renounce the evil one. So that they may thankfully offer praise to the Father, to the Son and to the Holy Ghost, both now and ever. Amen.

FOURTH ORDER.

The Acolyte.

After the exhortations of the deacon, and two prayers recited by the bishop, the latter

presents the aspirant with a candle and candlestick and says :

— Take this candle and candlestick, and with it receive authority to light the candles and lamps of the holy church.

He then delivers into his hands an empty flagon and says :

— Take this flagon in order to pour the wine into the chalice for the blood of Christ, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

A hymn is chanted by the choir, as in all the former Orders, an exhortation is made by the deacon, a short prayer is recited by the bishop, then the Liturgy continues to the end. The newly-ordained communicates, and remains seven days in the church to perform the duties of his order.

Thus are conferred the Minor Orders in the armenian Church. The Ritual contains the following rubric :

— *Clerks in Minor Orders are alone permitted to marry.*

RULES FOR THE MATRIMONY
OF THE
ARMENIAN CLERGY.

Here we may remark that under the following conditions the armenian secular clergy is not, according to Eastern custom, bound to celibacy.

If any married man wishes to be admitted to Holy Orders, the ecclesiastical law does not oppose his wish, therefore he is free to enter the Sanctuary; and, being once invested with the higher holy orders, his marriage is blameless.

Likewise, a person who has received the Minor Orders, may be lawfully married, and his matrimony being valid, cannot be reputed an obstacle to his being admitted to the higher holy orders.

If any unmarried man is promoted to the higher holy orders, he is bound by the law, to celibacy and can never marry. If ever he attempts to contract matrimony, not only is it reputed unlawful, but also invalid. Wherefore, if a secular priest lose his wife he cannot take another.

All this regards the secular priests. As for the regular clergy, they are indispensably bound to celibacy ; so that only an unmarried man can become a monk.

Likewise, no married priest can become a bishop, unless his wife dies. Wherefore, in the armenian Church, all the high ecclesiastical charges are bestowed upon the regular clergy, or upon such among the secular clergy, as are widowers.

IX

CONFERRING OF SUPERIOR ORDERS.

FIFTH ORDER.

Subdiaconate.

The order of Sub-Deacon among the Armenians is a superior order, the same as with the Latins. It is conferred in the following manner.

The bishop, having begun the service of the Liturgy, sits on his throne, and the deacon presents the candidate, imploring his consecration. The bishop makes the sign of the cross upon him, and the choir having recited the 122^d psalm, lessons are read taken from Isaiah, from the Hebrews, and from St. Mark. Then the deacon repeats some exhortations, and the bishop, placing his hands upon the head of the candidate prays; he then clothes him according to his rank, and placing the maniple on his left arm he says:

— Accept the maniple for the preservation of thy soul, that thou mayest serve with

pure hands in the house of our Lord Jesus Christ.

He then gives him an empty chalice with the paten and says:

— Take this holy chalice and be authorized to carry it to the holy altar of the Lord, for the great and precious mystery of Christ our God, to whom belong glory, power and honour, now and evermore.

A hymn is chanted by the choir, some exhortations are made by the deacon, the ceremony finishes with the Lord's prayer, and the Liturgy goes on to the end. The newly-ordained Sub-Deacon communicates, and remains fifteen days in the church to learn his duties.

SIXTH ORDER

The Diaconate.

The order of the Diaconate is however conferred with more solemnity, many hymns and psalms are sung and many exhortations, from the prophets, epistles, gospels and prayers, read.

After the beginning of the liturgy the bishop seats himself on his throne, the deacon presents the candidate and says:

— Holy Father, our mother the Church

presents unto you the subdeacon N... and she requires of you to confer on him the order of Deacon.

And the bishop asks :

— Do you know if he is worthy, who he is, what his character and conduct, whether he be born in lawful matrimony, and if his life is one of purity and wisdom ?

To this demand the deacon replies :

— As far as our human fragility allows us to judge, we know and bear witness, that he has led a life of wisdom and purity, and that he is worthy to wear the yoke of this order.

The candidate then approaches the altar and kneels before the bishop, who after some exhortations by the deacon, places his right hand upon the aspirant's head and prays. The choir then recite the 119th psalm, and the bishop again placing his right hand upon the candidate's head recites another prayer, when the assistant deacons make the new deacon turn and kneel westward, before the people, holding up his hands in a supplicating form, while standing behind him they repeat three times :

— The divine and heavenly gift, that ever fulfils the holy necessities of the apos-

tolic Church, now calls (N...) from the sub-diaconate to the diaconate, for the service of the holy Church, according to his own and to all this people's testimony.

And the people say three times :

— He is worthy.

The people having borne testimony, the new deacon turns again towards the bishop and kneels before him. An attendant priest, behind, places his hands upon his shoulders, when the bishop, placing his right hand upon his head, repeats the following formula of ordination :

— The divine and heavenly gift, that ever fulfils the holy necessities of the apostolic Church, now calls (N...) from the sub-diaconate to the diaconate, for the service of the holy Church, according to his own and to all this people's testimony.

I place my hands upon him ; let every one pray that he may worthily and holily perform the duties of the diaconate, before this holy altar of God.

The bishop then implores God to grant that the new deacon may be steadfast in his vocation, and, through the Holy Spirit, may worthily perform the duties of his or-

der. Lessons from the psalms, prophecies, epistles and gospels follow and the liturgy continues. The Creed being repeated, and the sacred gifts carried to the altar, the bishop again seats himself on his throne and places a fourth time his right hand upon the head of the new deacon, repeating prayers; then he places the stole over his left shoulder, saying:

— Take this pure and holy stole from the hands of our Lord Jesus Christ, and be pure from all the deceits of sin. Let thy life and conversation be an example to the people who are holy through their faith in Christ; that they may see thee doing that, through which thou mayest be able to attain to everlasting life, in Christ Jesus our Lord, who is blessed for ever. Amen.

Immediately after he delivers to him the Book of Gospels saying:

— With this I give thee authority to read the holy Gospel in the Church of God, in the hearing of the living, and for the commemoration of the dead, in the name of our Lord. Amen.

The new deacon then incenses the altar three times saying:

— Let us again make our supplications

unto the Lord for peace ; receive, o Lord, save and have mercy upon us.

Lord bishop, give the blessing.

And each time the bishop replies :

— Blessing and glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever. Amen.

Peace be with all.

The Lord's prayer is repeated by the bishop, and the ordination being completed, the new deacon takes his rank among the assistant deacons, the bishop resumes the liturgy, at the end of which the new deacon communicates, remaining twenty days in the church and performing his duties.

X

THE PRIESTHOOD

SEVENTH ORDER

This being the chief among holy orders the Armenians observe still more solemnity in the performance of the ceremony. The evening previous to the day destined for ordination, the bishop arrayed in his episcopal robes, and followed by his clergy, seats himself upon his throne. Some of the chief priests enter the church bringing with them the candidate, and kneeling down three times, and at different distances, from the bishop, receive permission to speak. One of them presenting the candidate, begs him in the name of the Church and of all the clergy, to confer upon him the order of the Priesthood.

The bishop examines minutely, enquiring about the legitimacy of birth, his behaviour, knowledge, purity of life, and all particulars necessary to the pure ministry of so holy an order.

The priest having produced testimony in his favour, the bishop requires him to repeat his confession of faith, which being done,

the former, having signified his approval and implored the Holy Ghost to diffuse his gifts upon the candidate, blesses him and retires.

Ceremony of the Ordination.

The day after, usually a sunday, the bishop goes at the destined hour to the church, enters the sacristy and having arrayed himself in all his episcopal vestments, preceded by his clergy, with hymns and psalms advances to the altar and begins the holy mass; incenses the altar and the people, repeats the prayers for the day, then takes his seat on his throne.

Two of the senior priests, who usually are the first dignitaries among the clergy, take the candidate, and present him to the bishop, to whom he kneels kissing his feet. One of the priests says :

— Holy Father, our mother the Church presents this Deacon N..., and she requires of you to confer on him the order of the Priesthood.

BISHOP. — And do you know that he is worthy, who he is, or what has been his walk and conversation? Whether he be born of lawful marriage and whether he is famed for wisdom and purity?

THE PRIEST ANSWERS. — As far as our human fallibility allows us, we have ascertained these things and we bear witness, that he is worthy to wear the yoke of this order and that he is known for his wisdom and purity.

And the bishop makes the sign of the cross upon him and says :

— Through the grace of God the Father, and the Son, and the Holy Ghost, I call this deacon N... to the Priesthood. Therefore let us make our supplications unto the merciful God, that He may illuminate him with the gifts of his sanctity through our Lord Jesus Christ, to whom belong glory, power and honour, now and evermore. Amen.

The candidate is then conducted to the altar where he performs the act of adoration, while the choir and deacons repeat psalms and exhortations. The assisting priests making the candidate again kneel before the bishop place their hands on his shoulders, and the deacon, having repeated a short exhortation, the bishop places his right hand upon the candidate's head and repeats two prayers; when the assistant priest makes the candidate turn westward and kneel down towards the people, holding up his arms in a supplicating manner; meanwhile they repeat three times :

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— The divine and heavenly gift, that ever fulfils the holy necessities of the apostolic Church, now calls N... from the diaconate to the Priesthood for the service of the holy Church; according to his own testimony and to that of this congregation.

The people reply thrice:

— He is worthy.

The candidate then rises and kneels before the bishop, who placing his right hand upon his head, repeats the formula of ordination as follows:

— The divine and heavenly gift, that ever fulfils the holy necessities of the apostolic Church, now calls N... from the diaconate to the Priesthood, for the service of the holy Church; according to his own and to all this people's testimony.

I place my hands upon him; pray ye all that he may be worthy to perform holily the duties of the Priesthood before the holy altar of the Lord our God.

The attendant priest says twelve times:

— Lord have mercy.

The bishop having been requested by the deacon to give the blessing, places his right hand upon the candidate's head, repeats a

prayer, removes the stole from the left shoulder to the right of the newly ordained priest, and places it round his neck saying :

— Take the yoke of our Lord Jesus Christ, for his yoke is easy and his burden is light.

The 132^d psalm is then repeated by the choir, several lessons taken from the prophecies ¹, epistles ² and gospels ³ are read, the creed is repeated, the liturgy continues and the offerings are brought to the altar, when the bishop turns again to his throne, places his right hand upon the head of the new priest and repeats two long prayers, beseeching God to pour down upon him the sevenfold gifts of the Holy Ghost, that he may perform holily the duties of his order, preach the right doctrine, live spotless, and through his virtuous life may honour the Church and the holy order of Priesthood.

The deacons bring the ecclesiastical ornaments and robes, and the bishop blessing them, recites a prayer imploring God to fill them with such blessings as filled the robe and diadem of Aaron, the tunic of Joseph, the mantle of Elijah, and the seamless coat of our Lord.

¹ Ezek. 33, 7-9 ; — Malachi 2, 5-7 ; — Isaiah 61, 1-6.

² 1st Peter 5, 1-4 ; — 1 Timothy 4, 12-17.

³ Luke 4, 14-22.

At the end of the prayer the bishop begins to clothe the newly-ordained priest, first putting his arms, up to the elbow, into two half sleeves or maniples, called in armenian *pazban* ¹. Then placing round his neck the *ourar* or stole — which, contrary to that of the Latins, is united, leaving only a space for the head to pass, and hangs down to the feet before, — he says :

— Receive authority from the Holy Ghost; for thou art able to bear the yoke of our Lord Jesus Christ.

Then placing on his head the *saghavard* or sacerdotal crown, says :

— Take thou the helmet of salvation from the hands of our Lord Jesus Christ.

After this he places behind the neck the *vagas* or superhumeral — a sort of collar to which is attached, as we have before said, the amice, called in armenian *varshamag*, and which falls upon the shoulders — and says :

— Take thou the breast plate of righteousness from our Lord Jesus Christ.

Then he puts round his body the *shourtchiar*, or cope, and says :

— Our Lord Jesus Christ clothes thee

¹ See figures page 413 and following.

with the garment of salvation and with a newly-made vesture of gladness, in conformity with a new and spiritual life.

He then girds him with the girdle, and placing his two hands upon his head says :

— Take thou authority from the Holy Ghost to loose and bind men as our Lord gave authority to the holy Apostles saying: whose sins ye shall retain on earth, are retained in heaven; and whose sins ye shall forgive on earth, shall be forgiven in heaven. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Immediately after he anoints with the holy chrism the inside of both hands, which he holds joined together, palms uppermost. The bishop takes some of the holy chrism and beginning from the thumb of the right hand, to the tip of the fore finger on the left hand, and from the thumb of the left hand to the tip of the fore finger, on the right hand, makes the form of a cross and says :

— May the unction of the gifts of the Holy Ghost sanctify thy soul and body, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Likewise he anoints him on the forehead and says :

— May the seal of this unction strengthen thee to fight against the enemy. Amen.

He adds :

— O Lord our God who hast anointed these hands with holiness and blessing; bless all that he may bless, and confirm and fulfil whatever his hands may sign in thy name, so that he may be strengthened through the grace of our Lord Jesus Christ, to whom belong glory, power and honour, now and ever. Amen.

Meanwhile the choir sing a devout hymn which begins :

— O Lord Jesus, thou wast given to us as the immortal bread of life, and hast expiated the fault of our father Adam, etc.

The bishop at the end of the unction washing his hands seats himself again on his throne, and taking a chalice and paten with unconsecrated oblations, delivers them into the hands of the newly-made priest saying :

— Receive these because thou hast received power through the grace of God to consecrate and to complete the holy sacrifice in the name of our Lord Jesus Christ, for the living and for the dead.

Having said this, he incenses him thrice

with the censor and commands him to give the benediction. Accordingly, bowing before the altar and the bishop, he blesses the people in the name of the Father, Son and Holy Ghost, adding :

— Peace be with all.

The bishop then blesses the newly-ordained priest; prayers and lessons from the Scriptures are repeated, and the Liturgy continues. At the time of the holy communion, the newly-ordained takes with his own hands both kinds and communicates.

The clergy salute the newly-ordained priest with the kiss of peace, then the people advance and respectfully kiss his hands. He remains forty days in the precincts of the church, to learn his duties, and consider the sublimity of the order to which he is called.

Such are the rites made use of in the Armenian Church for the conferring of the high holy orders.

XI

CONSECRATION OF BISHOPS.

Examination of the proposed bishop. — The Pontiff's examination of the proposed bishop.

The Armenians consecrate new bishops to the episcopal sees, in case of vacancy, as follows.

The secular and regular clergy of the diocese, together with the chief laymen, propose one who is looked upon as the worthiest, and who, by a plurality of votes, is elected to be their pastor. Accompanied by certain of the clergy, with certificates of merit, he is sent for consecration to the high Pontiff or Catholicos, who, alone, has the right to consecrate bishops.

The Pontiff then appoints, twelve, six or three, bishops to examine the newly-elected as to his intellectual and moral qualities. These appointed bishops, assembled in the church, place the book of the Gospels before them, receive the proposed pastor, and verify the authenticity of his certificates. They ascertain if he is of the age required, which for bishops is about fifty, if he is learned in the Sacred Canons, versed in theology and

exercised in the knowledge of the holy Scriptures, and if his faith is firm, pure and orthodox, corresponding to that of the universal Catholic Church.

They then examine his private life questioning the witnesses if his conduct is pure and holy, if he is humble, and compassionate towards the poor; chaste, a lover of prayer; exempt from avarice, from covetousness of gifts, from drunkenness, from all suspicion of murder, fornication, adultery, bigamy, etc.; if he is born of lawful matrimony, and descended from three chaste, honest, lawful generations, by father and mother.

Being found endowed with all the necessary gifts and requisites exacted by the canons, they approve him, and give notice thereof to the Pontiff.

The Pontiff appoints the Sunday destined for the consecration. The day before, at the hour of Vespers, he goes to the church, and, half arrayed in the episcopal robes, seats himself on his throne, wearing his mitre, his ring, and holding the pastoral staff. Then the deputation from the vacant see, advances towards the Pontiff, making genuflexions, and imploring a blessing, approaches him.

The Pontiff enquires of them the object of their presence. They answer that they are

sent expressly to obtain from him a good bishop, to govern their church.

Being asked if the one elected is with them, they answer in the affirmative; on which he enquires if he is a son of their own church or of some other, a secular or a regular priest; married or unmarried; if he has well ruled his own house, how many years he has exercised the priesthood, and what the public opinion is with regard to his honesty.

Having answered truthfully and satisfactorily, the Pontiff then asks whether they have brought with them letters and certificates from their church; which being presented, he orders them to be read aloud. This done, he orders the elect to be presented to him. Whereupon the most honourable among the clergy bring the candidate before the Pontiff, whom he approaches making three genuflexions and asking his blessing.

He is again questioned, as were the delegates, after which he is asked what is read in his church. Whereupon he declares that in his church the vacant see nothing else is read but the Old and New Testaments

The Pontiff then admonishing the candidate about the duties of his vocation, promises him that on the next day, by God's help, he will consecrate him; he then leaves the church.

XII

THE CEREMONY OF THE CONSECRATION
OF BISHOPS.

Introduction to the ceremony. — The symbolical figures. — Respect paid to the Pontiff. — Presentation of the candidate. — Interrogation of the candidate. — The Promotion. — The Anointing.

After morning service, on the following day, the Pontiff, accompanied by his clergy, goes to the church and arrays himself in his most splendid vestments. The assistant bishops, priests, deacons and all the inferior clerks, do the same, and proceed, from the sacristy to the church, in the following order.

First advance the psalmists, dressed in the clerk's habit made of fine linen, and carrying psalteries and other books of songs and hymns.

Next come the doorkeepers similarly dressed and carrying the keys of the church, small bells, and the sacred light or pontifical torch.

Then come the readers in purple vestments, some carrying the book of the prophecies, others the pastoral staff of the pontiff,

and others the crosiers of the assistant bishops.

The exorcists follow in purple silk albs with narrow sleeves, like those of the subdeacons, holding the books of exorcism, and carrying crucifixes.

The acolytes follow in red albs, some carrying lighted tapers on silver candlesticks, some flagons with wine, and others pitchers, basins, and towels for washing hands.

Then come the subdeacons dressed in silk, according to their order, with narrow sleeves and maniples. Some carrying the book of the acts of the Apostles and the epistles, some the book of the Liturgy, others corporals, empty patens and chalices.

The deacons follow, dressed in albs of rich stuff, with stoles hanging before and behind from their left shoulder, and carrying the book of the Gospels, and burning censers.

After the deacons come the priests in their sacerdotal vestments, holding crucifixes and relics of saints.

These are followed by the bishops in their episcopal vestments, and last appears the Pontiff, arrayed in his pontifical robes, and surrounded by his archdeacons.

After a procession from right to left they form a circle and surround the Pontiff, who ascends his throne up seven steps.

Before the throne on the floor, or on a

rich carpet is represented an eagle with extended wings; behind it farther from the throne three rivers are represented. These symbols the Armenians have taken from the Greeks, who by the rivers symbolize the sacred doctrine necessary to a bishop, and by the eagle, the gifts of theological knowledge and divine grace.

The Pontiff having seated himself on his throne, the proto-deacon, in a loud voice, first invites the singers and doorkeepers to pay homage to the supreme dignitary of their church: accordingly, they advance, singing the Trisagion; they kneel before the figured eagle, place their hands on the floor, and bow down before the Pontiff, saying: *Is pola eti dhespota*, which in Greek means: *Long live the Pontiff!* Then two of the seniors rise, go up to the throne, and kiss the hand of the Pontiff, who blesses them saying:

— May the Lord, ✝ He who dwelleth in Jerusalem, bless ye from Zion.

They then all rise, and separating on both sides of the throne, give place to the successive choirs of readers, exorcists, acolytes and subdeacons.

Then come the deacons, with the proto-deacon, whose office it is to give the invitations. He walks up to the throne, kisses the hand of the Pontiff, and having received the

blessing, all the before said choirs descend from the tribune where the throne is erected, and range themselves in the choir.

The proto-deacon then invites the priests; the first, with the same ceremony approaches the throne, kisses the hand of the Pontiff, and after having received his blessing, they all rise and follow the chief priest to the choir, where they resume their seats.

The chief priest invites the bishops to perform the same ceremony; they advance and singing the Trisagion, bow down respectfully, receive the blessing, then divide themselves on both sides of the throne, and seat themselves in their places.

The proto-deacon invites the grandees, the chief laymen, the people and, finally, the poor, to advance and perform the same ceremony, and all receive the blessing.

The Pontiff then says :

— Salvation belongeth unto the Lord ;
thy blessing is upon thy people.

Then the chief among the clergy, accompanied by the secretary, bring before the throne the newly-elected dressed in his sacerdotal vestments. He, advancing to the first of the three painted rivers, stops, kneels, and placing his hands upon the floor, humbly bows down saying :

— Pray Father bestow thy blessing.

And the Pontiff answers :

— May our Lord preserve us, and may he defend and protect us.

The bishop-elect then rises, advances, and stops again at the second river, kneels, makes the same reverence as before, and repeats the same words.

The Pontiff blessing him answers :

— May he who sitteth in heaven grant us heavenly bliss.

Then the two chief dignitaries who accompany the candidate, make the presentation and say in the name of the church of the vacant see :

— Receive, Lord Pontiff, through divine grace, this our brother N..., a holy priest, whom we present to you as worthy to be appointed to the episcopal see of...

The Pontiff asks :

— Brethren, is your petition right?

They answer :

— Our petition is that God, and you our father, would appoint over us a good rector such as this our brother.

The Pontiff then asks if the newly-elected has ruled well his own house; if he has the public opinion as a man of virtuous and holy life; if he has with him the certificates of his election, and orders that such letters be read aloud. Afterwards the Pontiff orders the candidate to proceed to the third river. Which done he kneels and repeats the reverence.

The Pontiff interrogating him says:

— Brother, are you worthy of such high honour?

The bishop-elect answers:

— My Lord, I am not worthy of such a gift, but my brethren have elected me to be their pastor.

Here the Pontiff repeats several of the previous interrogations and having received the answers says:

— See to observe diligently and with all your power, the precepts of God, and the canons of the holy Church, and to believe according to the old and new Testaments of God, so that you may govern strenuously your church, and judge rightly your people, without haughtiness and covetousness of bribes; visit the orphans and widows, and

help the poor of your people according to your power.

The bishop-elect answers :

— I will with all my heart do all those things, and confide in the grace of God and your prayers, to be enabled so to do.

The Pontiff says :

— This being the case, let him advance to the eagle, which teaches him to fly up to heaven through good works, that he may not forget his promises.

Being led to the eagle, the Pontiff enquires if he truly intends to occupy himself with his own sanctification, to meditate on, and continually read, the divine Scriptures; to be an example of virtue to his flock in deed and word; instructing them rightly in the law of God, and feeding them with the holy word; to be humble, chaste, pacific, gentle and compassionate to the poor; and to hate covetousness and all dishonest interest.

The candidate answers :

— I will with all my heart execute your commands.

The Pontiff adds :

— Will you be obedient and faithful to the blessed Peter, who received from God

authority to bind and to loose; also to our holy Illuminator Gregory, and to their present and future successors?

The candidate answers :

— I will.

The Pontiff then questions him respecting his faith; naming the different articles of the Creed, and all the books of the old and new Testaments, separately asking him if he believes in each of them.

The candidate answers :

— I do truly believe and confess all, and firmly promise to follow the holy Scriptures, the old and new Testaments, and promise to learn, and teach always from them, and to preach nothing but the truth.

The Pontiff being assured of the orthodox faith of the candidate, orders him to anathematize all heretics and their followers; he, himself, successively naming the different sects, and the principal among the heresiarchs; and the candidate at each, answers :

— Anathema !

Then the Pontiff names several among the Fathers and doctors of the Church, and asks him if he is disposed to follow their orthodox doctrine.

The candidate, together with all the congregation answers :

— May the memory of all those just men be eternally blessed.

The Pontiff makes him publicly declare that he admits the eight œcumenical councils held in the east, and promise to follow their doctrine; which he obediently does. Then the Pontiff makes him repeat his confession of faith, which he does in the words of the Creed.

The Pontiff then says :

— May that faith increase in you through the truth and mercy of God, here and to the life eternal.

All the congregation repeat :

— Amen.

The chief priest then says to the candidate :

— Ascend higher, when the candidate approaches the throne, ascends the steps, and kneels at the feet of the Pontiff, who places his hands upon his head, uttering a short prayer, and giving his benediction.

He puts upon his shoulders the episcopal pallium, kisses him on the mouth, descends with him from the throne, and, followed by

the other bishops, proceeds to the altar, and begins the holy liturgy.

After the Introit and the usual prayers, two bishops taking the elected by the hands conduct him to the altar and make him kneel down. The Pontiff meanwhile places the open book of the gospels, — held by one of the bishops, — on his shoulders, putting his right hand upon his head.

They recite the 89th psalm, the proto-deacon repeats some exhortations relative to the consecration, then the other bishop reads aloud the certificate of the canonical election, examination, and confirmation of the bishop elect, when the Pontiff says :

— The divine grace which always cures the sick, and provides for all necessities, now calls this pious priest N... to the episcopate of N... the city protected by God; pray ye all that the grace of the Holy Ghost may descend upon him.

He then makes the sign of the cross thrice upon him and, in a low voice, invokes the Holy Ghost to descend upon him and to fill him with grace, in order that he may worthily bear the yoke of the gospel, and sanctify the people intrusted to him.

The assistant bishops with special prayers exhort the people to pray, first for the Pontiff, that God may strengthen him in

the exercise of his ministry; then for the bishop-elect, that he may receive the fulness of the gifts of the Holy Ghost; then for the vacant see that it may be worthy to receive a holy pastor; and then for themselves, for the people, and for any person afflicted or distressed. Meanwhile the Pontiff again places his hands upon the elect, imploring the all merciful God to make him an imitator of Jesus, the chief of all pastors, in order that, like him, he may give his own life for his flock, and be a guide to the wanderer, a light to the blind, a teacher of the ignorant, a support to the sick, a mirror of sanctity and an indefatigable preacher of the gospel.

The clergy then say aloud :

— The divine and heavenly grace, which ever provides for the holy necessities of the apostolic Church, now calls N... from the priesthood to the episcopate, for the service of the holy Church; according to his own testimony and to that of this congregation.

The people reply three times :

— He is worthy.

The Pontiff then says aloud :

— The divine and heavenly gift that ever provides for the holy necessities of the apostolic Church, now calls N... from the priest-



hood to the episcopate for the service of the holy Church; according to his own testimony and that of the people.

I lay my hands upon him; pray ye all that he may be worthy to perform holily his episcopal office in God's sanctuary.

Here he addresses a long prayer to the Saviour, imploring him to send his Holy Spirit, which filled the Apostles, to the new bishop; so that, being strengthened by it, he may support all the burdens of his rank, preaching indefatigably the orthodox doctrine, overcoming the incredulous, catechising the catechumens, preserving the faithful in the true faith and in virtue, making sinners repent, advising the doubtful, comforting the afflicted, curing the sick and becoming venerable to all through prudence, charity, benignity, patience, prayer, chastity, etc.

The choir then repeat the 132^d psalm; they read three lessons and a gospel, and one of the bishops reads a long exhortation in which they, in the name of the Church, implore from Christ Jesus the Son of God, life and health for the Pontiff, for all the orthodox bishops, priests, deacons, clerks, and monks, throughout the world, for the new pastor, for all the faithful, etc.

The Pontiff again prays with renewed

fervour that the Holy Spirit may descend from on high with all his gifts, and the choir having sung an appropriate hymn, he anoints the head of the new bishop with the holy chrism in the form of a cross, saying:

— May thy head be anointed and blessed through the holy unction, that thou mayest be worthy of the episcopate. In the name of the Father, the Son and the Holy Ghost. Amen.

While he anoints with the holy chrism the two thumbs of the new bishop he says:

— God the Father of our Lord Jesus Christ, who according to his will has exalted thee to the episcopate, through his power seals thee with this holy unction, and fills thee abundantly with spiritual blessings, so that those who are blessed by thee may be blessed, and what is consecrated by thee may be consecrated; and all that is sealed by thee with hand and thumb may be sealed; and may they upon whom thy hand be placed find mercy and be saved.

The people answer :

— So be it.

He then presents him with the episcopal staff saying :

— Take this staff and episcopal crosier, that thou mayest correct and punish the wicked, govern and feed the obedient, according to the laws and precepts of God.

Then he places a ring on his finger and says :

— Accept the ring, pledge of fidelity, and continue diligently, with true and right faith, in thy divine state of bridegroom of the holy Church.

Then he delivers into his hands the book of the gospels and says :

— Take the gospels of the heavenly kingdom, and go and preach to the people which has been committed to thee by God : and may almighty God increase thy people, and reign over them for ever.

The Pontiff kisses him, as do the other bishops, while the priests and all the clergy kiss his hands. He then places on his head the mitre, repeating the latin formula; for as we have mentioned before, the mitre was introduced later, being a gift of the roman Pontiff.

Gloves are not worn during the armenian church service.

The episcopal garments being given, the liturgy continues; and, when the time for

communion arrives, the new bishop ascends the altar and communicates, with his own hands, in both kinds consecrated by the Pontiff, with whose permission he communicates also the other bishops, the rest of the clergy, and those of the people who are worthy.

Mass ended, the Pontiff leaves the church, accompanied by all the bishops and clergy, excepting the newly-ordained bishop who remains forty days constantly in the church, to exercise himself in the duties of his rank.

XIII

CONSECRATION OF THE CATHOLICOS OR HIGH
PONTIFF OF THE ARMENIANS.

To complete the ceremonial of the ordination of the hierarchy of the armenian Church we must briefly mention how the Armenians consecrate their high Pontiff.

The high Pontiff or Catholicos is always elected from among the bishops. By the general suffrage of the pastors, three of the worthiest among the bishops are chosen as candidates. All three undergo a severe examination, and the worthiest among them is elected to occupy the pontifical chair. He is required to be holy, orthodox, and learned.

On the day fixed for his appointment the clergy assemble in the church, with the Metropolitan, one of the inferior patriarchs, and twelve bishops. Here, before all the congregation, the Pontiff-elect is introduced, and, as in the case of bishops, they enquire into the purity of his life, his true faith, wisdom, and doctrine. Being found lacking

in nothing, he is ordered publicly to make his confession of faith. They recite the 89th psalm, and read the epistles and gospels appointed for the ordination of bishops.

The proto-deacon reads an exhortation when all together repeat, forty times :

— God have mercy upon us.

The metropolitan then repeats aloud the following formula :

— The divine gift that ever provides for the necessities of the sacred ministry of the apostolical Church, calls this N... from the episcopate to the pontificate, to the government of the house of Torgomah¹, to the service and prelacy of the holy Church, according to his own, and to all this people's testimony.

And the people repeat three times :

— He is worthy.

The metropolitan continues :

— I lay my hands upon him; pray ye all, that he may be worthy to administer spotlessly the authority of the apostolic see.

His hands still placed upon the head of

¹ The Armenian nation, which is also called the Torgomian.

the elected, he repeats a prayer imploring the Saviour to send his Holy Spirit upon the new Pontiff, that, filled with his holy gifts he may worthily occupy the chair of St. Bartholomew, St. Thaddeus and St. Gregory the Illuminator, and govern the armenian church according to the orthodox and holy doctrine.

They then repeat the 132^d psalm, read several lessons from the epistles and gospels, and two of the bishops read aloud some exhortations, when the metropolitan repeats a prayer imploring God that the new Pontiff may worthily occupy the first rank in the armenian hierarchy, and govern the people with right and orthodox doctrine, and be mild, patient, chaste, sober, wise, etc.

They clothe him with the pontifical robes, which are like those of the Greek patriarchs, and make him sit in the pontifical chair, the clergy according to their rank, advancing to do him reverence, and kiss his hand.

He then descends from his throne, and surrounded by the other patriarchs, bishops, priests and deacons, proceeds to the altar and begins the liturgy. They repeat the 23^d psalm and read some lessons from the epistles and gospels; thus the ceremony ends. The new Pontiff laying aside his sacred vestments, invites the patriarchs, bishops,

and the principal of the clergy to accompany him to a banquet.

Now having completed the description of the different orders of the armenian hierarchy, we must add a few words about the Vartabeds or Doctors in theology, from whose class all the high dignitaries are chosen.

XIV

THE VARTABIEDS.

Division of the Order. — Duties of the Order of Vartabieds.

The Armenians, in order to make a distinction, between their secular and regular clergy, give to the second the name of Vartabieds. These are the doctors in theology of the armenian Church and this class possesses the knowledge of all holy science, all that concerns the study of the divine Scriptures, the Fathers, the Councils, the dogmatical, moral and disputative theology. In all controversies of religion, rites, ecclesiastical discipline, they are the first to be consulted, so that in the national synods their opinion is highly esteemed.

This order is conferred on them with great solemnity, and publicly, in the church, by the bishop, or by the chief among the Vartabieds, who repeating psalms, lessons from the epistles and gospels, presents them with the doctoral staff.

The order of the Vartabieds is divided into two classes; the one is called minor Vartabieds and the other greater Vartabieds.

The first bear, as distinctive of their rank,

a staff which at the upper end terminates in the head of a serpent. The second carry the same staff, but instead of one serpent, they have two, having their heads turned towards each other at some distance. These staffs are richly worked and inlaid with mother of pearl, gold, silver, etc.

On the minor Vartabieds only four degrees are conferred; these candidates also ought to be always unmarried priests; it is not allowed to confer such titles on laymen, or on such as have not been promoted to the priesthood.

The duty of this high clergy is to preach to the people, to hear their confession, to combat the incredulous, convince heretics, instruct the ignorant, correct the quarrelsome and to advise the doubtful.

The doctoral staff is not however conferred on such Vartabieds with as much ceremony as it is conferred on those of higher rank, to whom the title is given with the greatest pomp. The doctoral staff, loaded with ornaments, is placed upon the altar and a portion of the morning service being read and all the clergy being robed, the candidate is presented by them to the bishop, who interrogates him about his doctrine and enquires into his conduct. Being assured by the surrounding congregation that no obstacle prevents him from being promoted, he

commands him to anathematize all heretics, to accept the doctrine of the holy Fathers and solemnly to pronounce his confession of faith.

They then repeat psalms, lessons from the epistles and gospels, and bring from the altar the doctoral staff which the bishop presents to the candidate repeating ten different times, ten different formulas, according to the virtue intended to be conferred each time. Such is the ceremonial they use in promoting worthy priests to that rank; which is the most honoured among the armenian clergy. They bear the doctoral staff at all ceremonies, and all titles or high charges, are conferred on persons chosen from their class.

XV

THE SACRAMENT OF MATRIMONY.

Practices used in negotiations for matrimony. — The celebration of the marriage. — Ceremony in the husband's house. — Ceremony for the matrimony of widows. — Days on which matrimony is celebrated.

This sacrament the Armenians call the "Imposition of the Crown," for among the many ceremonies they use in the solemnisation of matrimony, they place a crown of flowers upon the heads of the affianced pair. Before we describe the ceremony, we will enter into the negotiations for marriage, according to the true national custom, not noticing the differences introduced in latter times by the influence of European contact.

It is usual for the parents to act for the bride, or at least be the mediators; so that the mother, and some persons of the young-man's family go to see her and contract with her mother.

The qualities, moral and physical gifts of the maiden being ascertained and approved of they make the demand to her parents and, if granted, immediately notify it to the young girl, who, being persuaded that her

parents seek nothing but her welfare, consents without difficulty. The young man also as soon as he is acquainted, by his parents, of the choice made for him, consents, never having seen, known or treated with her.

Mutual consent being given, enquiries are made by authorized persons, if there be any obstacle to their marriage; the bonds of consanguinity, according to the old canons, reach to the seventh degree; and those of affinity until the fourth.

It being ascertained that no obstacle prevents their union, a wedding pledge is sent by the young man, with valuable gifts, according to his condition, usually jewels or money. The bride brings her dowry to her husband, consisting of dress, jewels of gold, silver, also the furniture of the nuptial room, i. e. bed, sofa, chairs, tables, candlesticks and other objects; for which rich ladies spend a great deal of money.

The betrothed, from the time of their consent to their marriage, have no intercourse with each other, neither do they see each other; their parents only are allowed to correspond with them, and on this point the national delicacy is very rigorous.

The day destined for the marriage, a little before the hour appointed, a priest, accompanied by his deacon, proceeds to the house of the bride, and blesses the nuptial-pledge

or ring and robes, repeating prayers, and imploring God to make the betrothed happy, and bless her dowry, so that the outer ornaments of the body may be a continual excitement for her to adorn her soul with such angelic virtues as are proper to the condition of matrimony which she is about to enter.

The bridegroom comes to the same house with great pomp, accompanied by a number of his relations, dressed in rich robes and wearing a scimitar by his side : he is immediately introduced into the room where, attended by her mother and several of her nearest relations, the bride awaits him, covered from head to feet with a red veil ; she immediately rises and advances a few steps towards him, making a reverence.

The priest then recites the 89th psalm, and taking the right hand of the girl places it within the right hand of the man saying :

— When God presented Eve's hand to Adam, the latter said : This is now bone of my bone, and flesh of my flesh : she shall be called woman, because she was taken out of man : therefore shall a man leave his father and his mother and shall cleave unto his wife : and they shall be one flesh. What therefore God hath joined together, let not man put asunder ¹.

¹ Mat. 19-6.

The priest then approaching their heads to one another until they touch, and placing upon them a small cross, repeats the following prayer :

— Eternal God our Lord, who by gathering the dispersed, the disunited, and the unknown, didst join them in matrimony, in indissoluble unity through the bond of thy testament ; thou who didst bless Isaac and Rebecca his wife, and didst multiply their race and didst make them possessors of thy promises, bless these thy servants, directing them in all good works, through the grace and clemency of our Lord and Saviour Jesus Christ, to whom belong glory, power and honour, etc.

Then the betrothed, accompanied by all their party, set out towards the church, where arriving, and the doors being shut, they kneel down three times while the 122^d psalm is repeated. They then make their profession of faith before the priest, and confess their sins in order to partake afterwards of the communion : they then twist two garlands, repeating, while twisting that for the young man the 21st psalm, and that for the bride, the 45th.

The priest takes the cross, and turning himself towards the betrothed explains to them all the duties of holy matrimony, re-

minding them that it is one of the great sacraments of the Church of Jesus Christ; that its bond is indissoluble; that the husband shall love his wife as Christ did love his Church; that the woman shall be subject to the man; that they ought mutually to love each other, forbear and help each other, educate their children in the holy fear of God and in the orthodox religion; then asks them if they are ready to bear all the burdens and fulfil all the duties connected with matrimony; to which they both answer, that, through the divine grace they are ready.

The priest takes again the right hand of the bride and placing it within that of the young man says :

— According to the divine order which God gave to our ancestors, I (N...) a priest, give thee now this wife in subjection. Wilt thou be her master ?

The bridegroom answers, holding the hand of the bride :

— Through the help of God I will.

The priest then interrogates the woman saying :

— Wilt thou be obedient to him ?

She answers :

— I am obedient according to the order of God.

These interrogations are three times repeated by the priest and three times the betrothed answer as above; and the priest says:

— Now if you live thus with each other in the love of God, God's protection will keep you in your going out and your coming in, and he will bless the works of your hands, and will enrich you with spiritual and temporal goods; so that living here on earth peaceably and piously, you may be worthy to reach the promised glory in heaven through the grace of Christ, to whom belong glory, power and honour, now etc.

Then he says:

— God is in the midst of these, and they shall not be moved: God shall help them, and that right early ¹.

They then recite the 118th psalm and when they arrive at the 19th verse, the church door is opened, and they enter with all their train repeating the 100th psalm. The betrothed are led by the priest near the altar and begin the nuptial mass, which is a very touching and devout one, and full of beautiful prayers all relating to matrimony. Many lessons from the old and new Testaments are read, and after a lesson from the Gospel of St. Mark the priest blesses the two

¹ Ps. XLVI, 5.

twisted garlands and prays that the Lord may bless the union of the new bride and bridegroom-as he did of old that of the patriarchs, and of the just under both laws.

He then places the crowns on the heads of the newly married couple, invoking for them all spiritual and terrestrial blessings and makes upon them the sign of the cross.

Many psalms and lessons from the old and new Testaments are again repeated, and the priest prays God to look down from his throne and bless their marriage, giving them all good things. The Lord's prayer is repeated and the ceremony of the imposition of the crown ended; the liturgy continues, however, and the newly married couple receive the holy communion.

The liturgy being finished, the couple leave, the church, and followed by their friends, proceed to the husband's house, chanting hymns and other sacred songs.

On arrival, the husband seats himself on a sofa, expressly prepared, and makes his wife sit on his right hand; they take a valuable cup and fill it with wine, while the priest, blessing it, recites a prayer, in which he commemorates the miracle wrought by Christ at the marriage of Cana; the priest presents it to the couple to drink. Meanwhile the company chants a hymn, in which, in the name of the Church, they augur all

kinds of spiritual and earthly felicity to the happy pair; the priest ends the ecclesiastical ceremonies of the day with the Lord's prayer, and all the guests approach and kiss the garlands.

The crowns are worn for eight or at least for three days, and during all that time they live separate.

The time expired the priest again comes, accompanied by his deacon, to take off the crowns. He approaches their heads near enough to touch, and places an unsheathed sword, and a cross, upon them repeating prayers, in which he implores that God may grant them unanimity, love, conjugal chastity, fecundity, prosperity and eternal life, and warns them of the divine wrath if either should be unfaithful, the sword being the type of divine wrath.

Finally, he fills a cup with wine, blesses it, and presents it to both: then repeats the Lord's prayer, blesses them and leaves them free, to live together.

The ceremony for the marriage of widows is much shorter but special license from the diocesan is also necessary. Such matrimony is however generally celebrated privately at home.

Matrimony is never celebrated on fast days, or at feasts called dominical, nor dur-

ing the succeeding seven weeks after Easter. Monday is the day usually chosen for this ceremony.

The indissolubility of matrimony is a dogmatical point among the Armenians, and one of which the wives are often reminded by the priest in the words of the gospel, before, and after, the nuptial blessing; so that divorce, or separation is very rare. They live together in great peace and harmony, and the death of either is generally considered the greatest of misfortunes.

Newly married wives long maintain, great modesty and maidenly behaviour; so that for many years, they do not converse freely with strangers or friends, only with their father, their mothers in law and sisters in law. They are an example of obedience and respect towards their husbands, whom they look upon more as masters than companions; so that in many things they serve them like maids, performing the meanest offices, as they consider themselves in the home of their husbands more like daughters than mistresses.

XVI

MORALITY AND RELIGIOUS SENTIMENTS
OF THE ARMENIANS.

Their political feeling. — Their devotion. — Ministry of the clergy. — Tax for Masses. — Fasting of the priests during their ministry. — Preservation of the Host. — Relics, Intercession of Saints.

I found the following description of the morality of the Armenians in an old book and give it as a true portrait of the national character.

The principal features of the armenian character are simplicity, frugality, austerity and a peculiar affection and devotion to all that concerns God, and religion. Their docility and obedience to all the maxims of the gospel, and to all christian virtues are renowned, but they especially excel in charity, continence, and faithful submission to their lawful religious, or civil, superiors, and by their gentle manners and benignity obtain all, but never use force or rigour to reach their end.

Though mild and very patient by nature, they are capable of extreme fury if offended by obscene allusions or lewd conduct. With

regard to female decorum, they are so delicate and strict, that even the nearest relations behave with great reserve to women.

They carry their resentment to an extreme pitch against persons who show contempt for the rites of their Church. They think that by so doing, shame is done to God, to St. Gregory the Illuminator and to the old Fathers, from whom they derive their rites. They cannot tolerate especially from their co-nationals, a line, a word nor an expression intimating disapprobation, or a wish for change.

The Armenians are most faithfully attached to the prince under whose dominion they live; and this, not from a political point of view, but from principle and conscience, being convinced by the gospel maxims, that it is right to render unto Caesar the things which are Caesar's, and unto God the things that are God's, they think that it would be acting contrary to christianity if, in any thing, they should disobey such of the sovereign's laws, as do not violate either faith, morality, or the practices of religion.

Vicious men are certainly to be found among them, but not tolerated, and virtue is so highly valued, that the wicked who are quite deprived of it, if they would exact respect, are forced to put on its appearance.

This picture is not an imaginary one, but

is the true impression made on many renowned travellers, who also testify that, among all the Christians of the East there is no people so devoted to religion as the Armenians. Their liberality to the Church prompted by religious feeling is renowned; according to their means, they offer tapers, incense, oil, stuffs, gold, silver and all kinds of precious plate.

Being eminently devout and inclined to prayer, they go early to church, so that on festival days, long before day-break, the churches are crowded with people, who assist at the sacred functions with great devotion and respect. Speaking, looking about, vain compliments, and even spitting on the floor, are reputed a profanation of God's house.

The divine services are long, and on days of solemnity, last usually five, sometimes six hours. All the clergy assist according to their rank. The prayers, hymns, and sacred lessons are arranged with admirable precision to the mysteries and feasts.

The people listen to the sacred lectures with modesty and religious silence; appropriately standing, kneeling, or sitting.

Every sunday and festival they all assist at mass; but as the liturgy is rather long, and always chanted — for according to the armenian rite there is no low mass, except

in the churches of the romanist armenians — they do not remain to the end, only during part of it, and leaving, give place to others whom the narrow limits of the church might have kept out side.

The priests do not celebrate mass every day, but according to their number, are distributed to the different churches; each celebrates in his turn. The patriarchs, bishops and other high dignitaries officiate at the chief festivals.

When married priests celebrate mass they retire into the rooms constructed on purpose around the church, and there live chastely during the time of their ministry, their wives are not allowed on any account to approach that sacred place, and, if possible, do not frequent the same church during that time.

The day that a celebrant has to officiate, he arrays himself in the sacred vestments, proceeds to the choir and, imploring their prayers, there asks pardon for his sins, and for the bad example given by him to the other priests.

During lent mass is never celebrated except on saturday and sunday. There is no fixed tax for alms, but every one gives according to his means, praying the priest to make remembrance of him in the holy sacrifice, according to his intention. .

The priests fast not only before celebrating the holy mass, but also when they have to administer any other sacrament, except in case of unforeseen necessity.

The holy sacrament is kept constantly in the tabernacle with great respect, and is used as viaticum.

Relics and images of saints, especially that of the Virgin Mary, are honoured with great devotion, but their greatest devotion is for the blessed Virgin whose intercession they continually pray for; and there is no service of the Church, in which the assistance of the mother of God is not particularly invoked.

They pray also for the intercession of the saints, which is a dogma of their faith. The principal saints to whom they continually pray are St. John Baptist, St. Gregory the Illuminator, St. Stephen, and many others.

XVII

FASTS OF THE ARMENIANS.

Division of the fasts : Bahk , Dzuom and Navagadik. —
 Abstinence during lent. — Abstinence during the year.

In this point the Armenian discipline resembles that of the first ages of the Church ; the utmost rigour is observed in all their fasts.

They divide their fasts into three classes :

Those are called Bahk , on which days they eat, neither meat, eggs, milk-diet, nor fish, only vegetables, and their abstinence is so severe that they deprived themselves even of oil and wine.

The second fast is called Dzuom and resembles the Bahk, with this difference, that only one meal a day is allowed to be taken after Vespers.

The third fast is called Navagadik and allows the use of any food except meat.

The Armenians are so faithful in the observance of these fasts that there is no dispensation from them, and are greatly scandalized on observing the slackness of European Christians who come in contact with them.

Abstinence, during lent, belongs to the first and second kind of fasting ; this period

begins on monday, or two days before that of the Latins, and lasts until Easter Eve, when after the long service and the celebration of mass, they break their fast with milk-diet only; but the Sundays in lent make an exception to the general rule of abstinence as food may be taken at any hour.

During the year they make frequent abstinences for many days, also for many weeks. Such as one week before Septuagesima Sunday, in remembrance of the fast of Nineveh, and of the conversion of the Armenians to Christianity, commanded by St. Gregory the Illuminator. One week before Christmas and one about a month before also. A week before the feast of St. Gregory the Illuminator, the Assumption of the blessed Virgin, the Exaltation of the holy Cross and before the feast of the Transfiguration.

These are the principal fasts of the Armenians, but besides these we must mention the weekly fastings throughout the year which are every wednesday and friday, on which they abstain from meat, milk, butter, eggs and oil; except in the week after the nativity, Easter-tide, and the Assumption.

The clergy, principally those dedicated to monastic life, live very austerely, and pass a good half of the year in rigorous abstinence.

XVIII

FUNERAL CEREMONIES OF LAYMEN.

Ceremonies in the church. — Ceremonies at the grave. —
Pious customs observed by the familiar of the departed
one.

When a death occurs, the priest, accompanied by his assistants and other persons, proceeds to the house where the body lies: thence, after having repeated psalms, hymns and prayers, and having incensed it, he causes it to be carried to the church.

On the way, the procession being increased by the friends and relations of the deceased, hymns and mournful songs are sung; at the church, the body — dressed in its best clothes and covered with flowers — is received by other clergy, whose number, according to the condition of the deceased, is more or less, and who pray for his soul repeating many lessons from the old and new Testaments, particularly from the gospels.

The ceremony of the obsequies is long, but very touching, canticles and hymns are exchanged in form of dialogue, between the soul and body of the deceased, and between the latter and the surrounding people and

excite much emotion. The last farewell that, in the funeral of clergy, the departed makes to the church, to the altar, to the priests, relatives, friends, and to all the congregation, expressing the most beautiful sentiments of true faith in God, who rewards the good, punishes the wicked and revives the dead, is extremely solemn.

The service in the church being over, the procession proceeds with the body to the cemetery, usually situated out side the city, away from the dwellings of men. On the road psalms and hymns are sung, and some prayers are recited.

On arriving at the cemetery, the priest takes three handfuls of earth and having blessed it thrice sprinkles some of it, in the form of a cross, into the grave, saying :

— May this earth descend, with the divine blessing, into the grave of this servant of God. In the name of the Father, etc.

This done, the body is placed in the grave and the priest thrice sprinkles the remainder of the holy earth upon it, saying :

— Remember, o Lord, thy servant, and bless through thy mercy his grave; for earth he was, and according to thy will, to earth he has returned.

Then signing it thrice with the sign of the cross, he says :

— May the divine blessing descend upon the ashes of this our departed one, and raise him up at the last day. In the name of the Father, of the Son, etc.

He concludes this touching ceremony by reciting several prayers, when the grave is filled with earth, then all kneel down, and with hymns and prayers, pray that the deceased may enjoy eternal peace.

The priest blesses the grave with the gospels, recites the Lord's prayer, and blesses the people present, who all approach and kiss the gospel; the ceremony ended, all depart in peace.

For eight successive days the priest, towards evening, goes to the house of the departed, prays for the peace of his soul, and consoles the afflicted family.

On the day of death, the family of the deceased, according to its wealth, invites all those who are to accompany the body to the cemetery, to dine.

The saturday after the week of the funeral the family of the deceased distributes to the relations, friends and acquaintances, certain cakes, that they may pray for his soul's repose. For the same purpose the next sunday,

they distribute alms and food to the poor; this they continue for forty days. During which period masses are celebrated to the same intent.

Many other particulars are noted in the armenian Ritual, for funeral ceremonies, such as that regarding the ministers, who are directed to go to the grave on the second, seventh, fifteenth, and anniversary day in order to repeat the ceremony. So much is the national piety interested in seeking the repose of the departed soul.

XIX

*
FUNERAL OF THE CLERGY.

Preparatory ceremonies. — Ceremonies at the house of the deceased. — Clothing of the body. — Carrying the body to the church. — Ceremonies in the church. — Anointing of the body. — The farewell. — Ceremonies at the porch of the church. — On the road to the cemetery.

The rites for the interment of priests and other holy ministers are much more solemn according to the rank held by the departed one.

The bishop or other titled ecclesiastic, accompanied by the clergy and people, proceeds to the place of interment. There, after having repeated psalms, hymns and prayers, he takes a spade, signs the ground in four places in the form of a cross, moving the earth a little, and orders the grave to be dug on that spot, then, followed by all present, proceeds in procession to the dwelling of the deceased.

There the priests wash the body of their brother, robe him in a white tunic, fastened round the waist with a girdle, white trousers, gaiters and shoes. On the head they place a white hood, and bind his forehead,

with a white band making the ends fall behind the shoulders: finally they cover his body with a white mantle, and on the right hand place, some incense wrapped in white linen, and a parchment, upon which the first and last words of the gospels are written.

If the deceased is a monk, he is dressed by his brethren in the habit of his order.

While occupied in dressing the body, the choir of the clergy repeats psalms, prayers, hymns and lessons from the old and new Testaments, they place the departed on his bed, the head towards the East and the eyes raised towards heaven. They then surround him and begin a long and very touching ceremony, during which, by repeating psalms, hymns, prayers, and lessons, all the priests present sign him with the sign of the cross.

They place the dead upon the bier, which the clergy themselves raise upon their shoulders and carry to the church, chanting hymns and other canticles on the way.

If the deceased be a bishop they carry his throne and pastoral staff before the bier.

If the way to the church be long they frequently stop, read lessons from the gospels over the bier, and when they arrive at the church stay in the porch to repeat some lessons and psalms alluding to the mystical entrance into the heavenly dwellings.

They enter the church and placing the bier in the choir begin to recite a long psalmody, interrupted by lessons, incensings and blessings upon the departed. The funeral mass is celebrated the bier brought before the altar and the forehead, head and right hand of the deceased anointed with the holy oil.

They place a cross and the gospels on his breast, then all the priests, in the name of the deceased, proceed, by order, to kiss the altar and the sacred vessels, then the cross and the gospels placed on his breast; meanwhile they sing mournfully, in the name of the dead, the last farewell.

One of the priests, representing the deceased, says :

— Farewell to thee, holy church; farewell to thee holy altar; farewell to you choirs of priests: I have departed to my Creator.

The choir immediately repeat, alternately, the 122^d psalm and the bier is transferred from the choir to the middle of the nave: then all the priests go round and kiss the walls of the church, the altar, then mutually kiss each other, proceed to the bier, bow before the dead, kiss the cross and the gospels placed on his breast, and then his hand.

A priest who represents the dead, again sings in mournful voice :

— Farewell to you sons of the church ; farewell to you my faithful brethren in Christ ; farewell to you, oh congregation ! I have departed to Christ, the hope of all.

The choir answers by repeating the 87th psalm, when the priest representing the dead, again sings :

— I salute thee, holy Church ; I leave you, my dear brethren, summoned by the Redeemer Christ our God.

The choir answers with the 139th psalm to the 30th verse : “ For thou hast possessed my reins : Thou hast covered me in my mother’s womb. ”

The representative replies :

— Pray for me, o ye my fathers, my brothers and sons, and may Christ our Saviour bless you ; may he preserve you in his faith until the time established for his coming ; and may the peace of the Lord be with you for ever and ever. So be it.

The choir continues the same psalm to the end ; in the interim the people advance, kiss the cross, the gospels, and the hand of

the defunct, and the priest his representent repeats for the last time :

— Departing from the life of this world what answer shall I give to thee, o God, for my actions, at thy future judgment? But thou, o Lord, who art immensely merciful and benign, pardon and have mercy upon me.

To this succeed long prayers, imploring divine mercy, pardon and peace for the soul of the deceased : they then take the bier to the porch of the church and recite many psalms, prayers, lessons from the gospels and from the twelve prophets. Meanwhile the bier is turned to the east, west, north and south, while prayers full of mystical meaning are recited.

Finally they leave for the cemetery. If the departed be a bishop, they leave the chair and pastoral staff in the church to his successor.

On the road to the cemetery they sing the 119th psalm and hymns, and sometimes stopping, recite lessons from the gospels and chant solemn allelujahs! On arriving at the grave they repeat the ordinary lay-ceremony; the bishop or priest takes three handfuls of earth and blesses it; sprinkles some into the grave, and some over the corpse. With ecclesiastics, however, this last cere-

mony is done with much solemnity of prayers, incensings, blessings, and other ceremonies until the body is covered in the grave, then the clergy go to the house of the deceased to console his family.

For eight consecutive days the clergy go to the grave early in the morning and repeat the sacred obsequies, though briefly. The same is done on the fifteenth, the fortieth and finally on the anniversary-day.

Such are the funeral ceremonies of the Armenians; so touching are they that no body can be present at them without being filled with a solemn and religious awe, raising his heart and mind to him on whom all human destiny depends.

XX

THE ARMENIAN CALENDAR.

Names of the Armenian months. — Correction of the
armenian Calendar.

According to early armenian history we find that the Armenians, like the Babylonians, Persians and Egyptians, used the solar year which was composed of 365 days. These were divided into twelve months, each of which contained 30 days. These amounting to 360, the remaining 5 were added at the end of the year to fill the void between the last and first day of the new year; therefore they were called *Areliatz* or days added.

The months had peculiar names and did not proceed in the same order as those of the Vulgar Era. The Armenians began their year on the 11th of August and ended it on the fifth of the same month adding five days.

The armenian months are thus named corresponding to the latin as follows :

1. st Navassart	begins	11. th August.
2. ^d Hory	"	10. th September.
3. ^d Sahmy	"	10. th October.
4. th Dré	"	9. th November.

5. th Kaghotz	begins	9. th December.
6. th Aratz	"	8. th January.
7. th Mehegan	"	7. th February.
8. th Areck	"	9. th March.
9. th Ahegan	"	8. th April.
10. th Maréry	"	8. th May.
11. th Markatz	"	7. th June.
12. th Hroditz	"	7. th July.
Aveliatz	"	5 days.

This system of measuring the year was modified under the Armenian king Ardashes the II about 122 years B. C. He adopted the Julian year and modelled the armenian Calendar according to that of the Romans: the days and months however continued as before.

In the year 551 however, Easter fell out of its turn. The paschal period of 200 years established by Andrew of Byzance in the year 351, by which the day of the month on which Easter should fall every year, was fixed, completed just in the above cited year, its full cycle. A natural confusion in all the feasts depending on Easter, ensued, the necessity therefore of remedying this inconvenience was highly felt.

The armenian Calendar, which as we have related in the history of the armenian Church, was corrected by the pontiff Moses

the Second, in the same year 551, with the concurrence of the most learned men of the nation.

This event was the cause of the new Era of the Armenians; they began to date their civil year from that time; the 552^d year of the Vulgar Era becoming the first of the new one.

The names and order of the old style however remained, and according to it they continue to date their Church events; though the use of the Latin months prevails in the nation, yet they follow the old Julian Calendar like all other Eastern nations who have not yet admitted the new, or Gregorian.

XXI

FESTIVALS.

Sixth of January blessing of the waters and houses. — Feasts observed on the days they happen to fall. — Other feasts. — Distribution of Saint's days.

The Armenians regularly observe their festivals or feasts upon each day of the above-cited months.

The chief solemnity they celebrate is the 6th of January, when according to established custom, they celebrate three feasts together: the Nativity, the Epiphany and the Baptism of our Lord: this custom has always furnished matter for controversy between the Greeks and the Armenians, the former wishing to force the latter to commemorate the Nativity of our Lord on the 25th of december, according to general usage.

The Romanist-Armenians, however, differ on this point from the others, as they observe the feast of the Nativity, with the Latins, on the 25th of december, and the Epiphany, separately.

On the 6th of January, besides commemorating the Baptism of our Lord, they proceed in procession, followed by the people,

to the nearest river, and bless the waters. This is a day also piously waited for, for the administration of baptism to children.

On this occasion, also, the people's houses are blessed, a priest with his deacon incenses and sprinkles them with holy water, singing hymns, psalms and lessons from the gospels.

Six other feasts follow kept on fixed days, viz :

13.th of January : the Circumcision.

14.th February : the Presentation in the Temple.

7.th April : the Annunciation of the B. V. Mary.

8.th September : the birth of the B. V. Mary.

21.st November : the Presentation of the B. V. Mary.

9.th December : the Immaculate Conception of the B. V. Mary.

The remaining feasts, Dominical, as well as feasts of the Saints, are movable, therefore do not fall every year on the same day of the month being regulated by Easter-day. Saint's days therefore have no relation to the days of the month, as is the case among western nations, but are fixed by the days of the week, according to the following rule.

During lent no feast of Saints is observed except on saturday, and throughout the year, in fast-weeks on saturday only, are feasts observed.

During the fifty days between Easter and Pentecost no feast is observed, even on saturday, that period being dedicated to the commemoration of our Lord's resurrection.

During the octave that follows any Dominical feast, no Saint's day is observed.

In the other weeks during the year, sunday is always dedicated to commemorate the Resurrection of our Lord, or to some Dominical feast, which, falling on a week-day is transferred to the sunday following.

Wednesdays and fridays are fast-days, dedicated to penance; the latter is also dedicated to commemorate the dead.

All feasts of Saint's-days are distributed among the remaining four days of the week. So there are only about 120 or 130 days a year on which feasts of Saints can be observed; the armenian Church, though she keeps the feasts of the principal Saints separately, generally celebrates several on one day, principally those of martyrs, the twelve minor Prophets, the Patriarchs of the old Testament, the Egyptian hermits, etc.

XXII

THE ARMENIAN BIBLE.

St. Isaac's undertaking to translate the Bible. — Scholars sent to Constantinople. — St. Mesrob on a mission and the Greek manuscript of the Bible. — Merit of the armenian translation. — Collaborators in the armenian translation. — Editions of the armenian Bible.

We have already remarked, in the history of the armenian Church, that the Armenians, in the earlier period of their conversion to Christianity, possessing no national alphabet, the holy Scriptures were read in the armenian churches in the Syriac and Greek tongues.

St. Mesrob invented the armenian alphabet in 406, which gave such an impetus to acquire knowledge that the fifth century became the golden age of armenian literature.

The principal work of this epoch is the translation of the Bible into armenian, the chief author being the then reigning pontiff St. Isaac.

Such a task as the translation of the holy Scriptures was not easy; no one dared to undertake it; yet the want of, and the wish for, the Bible in the national language was

greatly felt. All expectation therefore turned towards the holy pontiff Isaac, who in piety, learning, and especially in the knowledge of the Greek language had no equal. St. Isaac, in order to comply with the general wish, expressed principally by king Vramshabuh, began translating the Bible, aided by St. Mesrob, who was hindered by the severity of the winter from returning from Mesopotamia where he was studying his invention of the armenian alphabet, on account of its being winter, occupied himself in translating the book of Proverbs and the new Testament from the original greek into armenian.

St. Isaac however finding it impossible to obtain a good greek manuscript of the old Testament throughout Armenia — for Merujan¹ the apostate had burnt all the greek books found there, with the object of alienating the spirit of the Armenians from the greeks, — began his undertaking with an old Syriac translation from the Hebrew.

Meanwhile several among the most talented scholars were sent to Edessa and Constantinople for education, and principally to perfect themselves in the knowledge of greek, in order to aid the translators of the Bible: these young men being constantly

¹ See Hist. of Arm., p. 129.

devoted to literary occupations, translated, while at Constantinople, many valuable Greek works into Armenian.

St. Isaac sometime after sent St. Mesrob on a mission to Constantinople, where the latter being presented to Atticus the patriarch of the city, narrated to him the literary events of his country, and besought the patriarch to grant him a faithful Greek translation of the Bible, to be used in correcting their own translation from the Syriac. The holy patriarch promised to make researches, and sometime after a faithful copy of the Septuagint was found in the Imperial library, one of those fifty copies which, according to Eusebius, in his life of the Emperor Constantine, were, by his order, transcribed from a very faithful one of the Septuagint found in his time. This copy, after the Council of Ephesus, was given to the scholars who were occupied at Constantinople, and who, without delay, brought it to St. Isaac:

On receiving such a treasure the two saints were overjoyed, and immediately commenced the correction of their Syriac translation or rather, as our historians say, they translated it anew from the Greek.

No words can enhance the value of such a work; enough, that it is the glory of the Armenians and the admiration of the savants.

Le Brun, La Croz, St. Martin, Villefroy and several other, English and German as well as Italian scholars, give the highest praise to this admirable translation, some saying that it is the queen of all existing translations, others, that it may be used to correct the many errors which have, with time, crept into the Greek version, as it is only the Armenian which accords with the true Septuagint.

This was also Lord Byron's opinion, and he had determined on publishing a translation of the armenian Bible, but want of time prevented him from completing more than an apocryphal epistle of St. Paul to the Corinthians, found only in the armenian Bible.

The principal, or rather the entire, merit of the armenian translation of the Bible, is generally given to St. Isaac, he having assumed the direction, but we have already shewn that St. Mesrob claims no small share of our gratitude, he having translated, not only the Book of Proverbs, but the entire new Testament. Their scholars too helped in the translation from the Greek; during its completion the necessity of a better knowledge of the Greek language was felt. Some were again sent to Alexandria with the view of perfecting themselves, and afterwards returned to their country, when the armenian translation of the Bible was again revised, corrected and perfected.

Such is the treasure which was transmitted to posterity. A priceless treasure, not only as it contains all that regards Divine revelation, but the chief treasures of the armenian language, being the basis on which all the beauties of armenian literature are founded.

The armenian Bible was several times printed in different places; the first edition at Amsterdam in the year 1666, published by Vartabied Osgan sent on purpose from Etchmiadzin. He is reproached however with having introduced changes in the armenian original, wishing to make it correspond with the latin Vulgata. An other edition was issued at Constantinople in the year 1705, and three others at Venice by the Mekhitarians, the last of which was published in the year 1860 by the celebrated Dr Arsenius Pakraduni of the Order.

XXIII

CANONICAL BOOKS.

In the history of the armenian Church, p. 127, we have given the note of the canonical Books of the old Testament according to the decree of the national Synod held at Bardav in the year 767. We here give the order of the books of both Testaments as we find them published in the last venetian edition.

OLD TESTAMENT.

The armenian Church accepts as canonical Books of the old Testament the following:

1. Genesis.
2. Exodus.
3. Leviticus.
4. Numbers.
5. Deuteronomy.
6. Joshua.
7. Judges.
8. Ruth.
9. First kings — Samuel.
10. Second kings — Samuel.
11. III. kings.
12. IV. kings.

13. I. Chronicles.
14. II. Chronicles.
15. I. Ezra }
16. II. Ezra } Correspond to the first Ezra
 of the latin Bible.
17. Nehemiah or III. Ezra.
18. Esther.
19. Judith.
20. Tobias.
21. I. Maccabees.
22. II. Maccabees.
23. III. Maccabees.
24. The Psalms of David.
25. The Proverbs.
26. Ecclesiastes.
27. The Song of Solomon.
28. The Wisdom of Solomon ¹.
29. Sirach ².
30. Job.
31. Isaiah.
32. Hosea.
33. Amos.
34. Micah.
35. Joel.
36. Obadiah.
37. Jonah.

¹ Of this book St. Nerses Lampronensis of the XII century says that at first it was accepted as a *supposed* sacred book, but now it is honoured like the other sacred Books of the Scripture. St. Nerses Glajensis states the same.

² The Fathers of the armenian Church, Gregory of Nareg, Moses of Khoren, etc., quote from it as from a sacred Book of the Scriptures. We find it also in the canons of the Synod at Bardav. Hist. of the Arm. Chur., p. 127.

- 38. Nahum.
- 39. Habakkuk.
- 40. Zephaniah.
- 41. Haggai.
- 42. Zachariah.
- 43. Malachi.
- 44. Jeremiah.
- 45. Baruch.
- 46. Lamentations.
- 47. Daniel.
- 48. Ezekiel.

1.

NEW TESTAMENT.

The following are accepted as canonical :

- 1. Matthew ².
- 2. Mark ³.
- 3. Luke ⁴.
- 4. St. John ⁵.
- 5. The Acts.

1 In the armenian manuscripts these three books follow each other without division, as if forming one only.

2 St. Matth. Ch. 28, 18.th verse. The armenian has : « All power is ... in earth : *As my Father has sent me, so I also send ye. Go* » etc.

3 The last chapter of St. Mark beginning from the 9.th verse : « Now when Jesus was risen, » to the end, in the armenian manuscripts is found written, separately, at the end, with the new inscription : « The gospel according to St. Mark. » In some manuscripts no trace is to be found of it. However some of the old Fathers of the armenian Church quote from that chapter.

4 Some of the armenian Fathers in order to silence their antagonists, quote from the books of the Greek Fathers in order to prove the real occurrence of the Bloody sweat during the agony in the garden of Gethsemane. Luke 22, 44.

5 The story of the adulteress found in the VIII. chap. of

6. The epistle of St. James.
7. I. Peter.
8. II. Peter.
9. I. John ¹.
10. II. John.
11. III. John.
12. Jude.
13. Epistle to the Romans.
14. I. Corinthians.
15. II. Corinthians.
16. Galatians.
17. Ephesians.
18. Philippians.
19. Colossians.
20. I. Thessalonians.
21. II. Thessalonians.
22. Hebrews.
23. I. Timothy.
24. II. Timothy.
25. Titus.
26. Philemon.
27. Revelation ².

St. John, in the Armenian manuscripts, is found at the end of that gospel, written separately with the inscription: « The fact of the adulteress Chap. 8.th. » However Gregor of Nareg of the X. century, quotes from that chapter as from holy Scripture.

¹ The 7.th verse of chap. v: « There are three that bear record in heaven, the Father, the Word and the Holy Ghost, » is not to be found in the Armenian manuscripts. It was however introduced from the Latin text by Vartabied Osgan in his first edition of the Armenian Bible published at Amsterdam. In the Venetian edition it was expunged.

² The first translation of this book was made by some un-

THE APOCRYPHA.

Some other books found in the armenian Bible, and published at the end of it, but considered as apocryphal, are the following :

1. Prayer of Manasses ¹.
2. The letter of Jeremiah ².
3. The epistle of the Corinthians to St. Paul and his reply ³.
4. The death of St. John the Evangelist.
5. Prayer of Evthagee.

In some manuscripts the history of Joseph and Assanath, an addition to the book of Genesis, is also found.

The Fourth book of Ezras and the Fourth book of Maccabees, were not translated by the armenian fathers.

known disciple of the first translators, (St. Isaac and his companions), who did not add it at the end of the gospel, its authenticity and author being disputed. However the question being resolved, St. Nerses Lampronensis in the XII. century, again translated it from the Greek, testifying it as belonging to the new Testament, the author being St. John, the Evangelist himself.

1 This prayer is inserted in the armenian Breviary and makes part of the daily service during lent ; is repeated kneeling and is held by the armenians as holy Scripture.

2 This is not to be found in the armenian manuscripts, but was added by vartabed Osgan to his edition of the Bible at Amsterdam, he himself translating it from the latin.

3 These were translated into English by Lord Byron, during his armenian studies at St. Lazaro at Venice, and were printed and published in the monastery.

XXIV

DIVISION OF THE SCRIPTURES BY SERGIUS
THE GRACEFUL.

Sergius the Graceful, a doctor of the armenian Church in the XII century, in his preface to his commentaries on the second epistle general of St. Peter, divides the books of the holy Scriptures into three classes :

First, those which are undoubtedly authentic.

Second, those which the old Fathers held as doubtful.

Third, those which are spurious.

From the old Testament there are two which he places in the second division, namely :

1. The Wisdom of Sirach.

2. The Fourth of Ezras, which has not been translated into armenian by the ancient Fathers ¹.

From the new Testament he places in the second class :

¹ Under the name of ~~Ezra~~ the Fathers of the armenian Church mean the three canonical books, together with Nehemiah.

1. The second epistle of St. Peter.
2. The II. and III. epistles of St John.
3. The epistle of Jude.
4. The Revelation of St. John.

He says: " These too, concerning whose authenticity some doubts were raised, having been diligently examined and compared, and found to contain nothing but scriptural truths, were accepted by the Church, inserted among the canonical Books, and must, therefore, be accepted by us.

" The epistle of St. Paul to the Hebrews is one of those which are called doubtful, some saying that it was written by Clement, and others by Luke the evangelist. However the author of the epistle is none other than St. Paul himself...

" The same may be said of the second epistle of St. Peter, which some think was not written by that Apostle. I however having read and compared it attentively, find nothing to support such an opinion, therefore believe it to be really his... "

Such are the words with which Sergius the Graceful, giving the order of the canonical Books of the Scriptures according to the armenian Church, supports the authenticity of the II. epistle of Peter, on which he makes a long commentary.

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